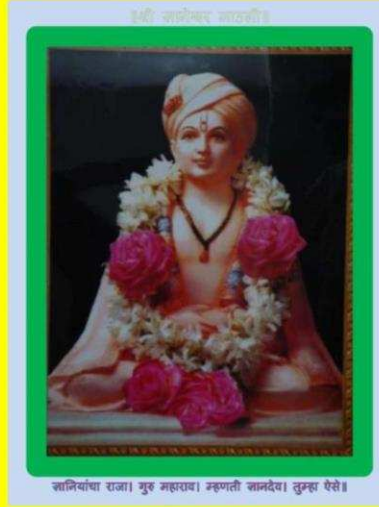


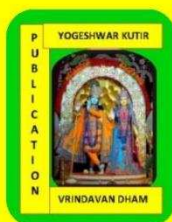
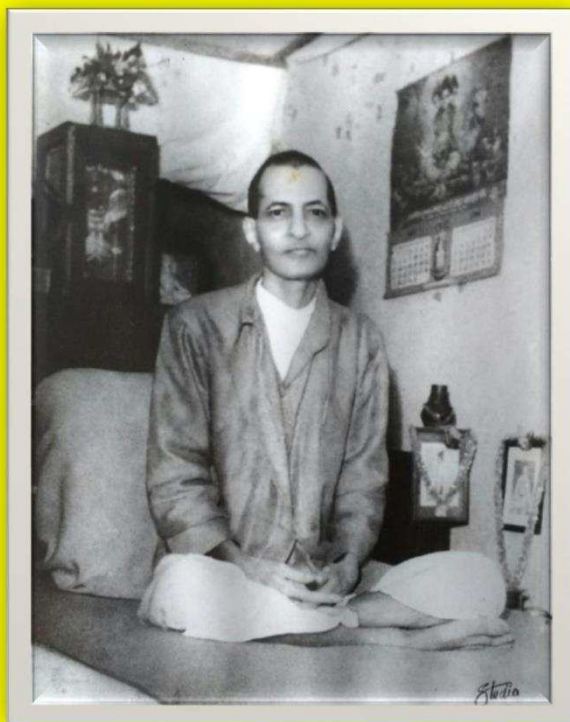
YOGA OF GITA Expounded by  
**Saint Dnyaneshwar**



**DNYANESHWARI**  
**IN**  
**NUTSHELL**

**SWAMI YOGESHWARANANDA**  
**(VIBHAKAD LELE)**

Swami Swaroopananda of Pawas



DNYANESHWARI IN NUTSHELL

Yoga Of Gita Expounded by Saint Dnyaneshwar

# DNYANESHWARI IN NUTSHELL

English Explanation and Versification of the  
'*Dnyaneshwari Nityapatha*' Compiled by *Swami Swaroopananda*,  
Pawas from '*Dnyaneshwari*' by Saint Dnyaneshwar

---

**Swami Yogeshwarananda**  
(Vibhakar V. Lele)

**B.E. B.Sc. LL.B.**

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With an erudite Preface by

**Shri S.S. aka Madhav Ranade Ex-Commandant, BSF**

---

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Expounded by *Saint Shri Dnyaneshwar*



*Dnyaneshwari In Nutshell*

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**Author**  
**VIBHAKAR V. LELE**

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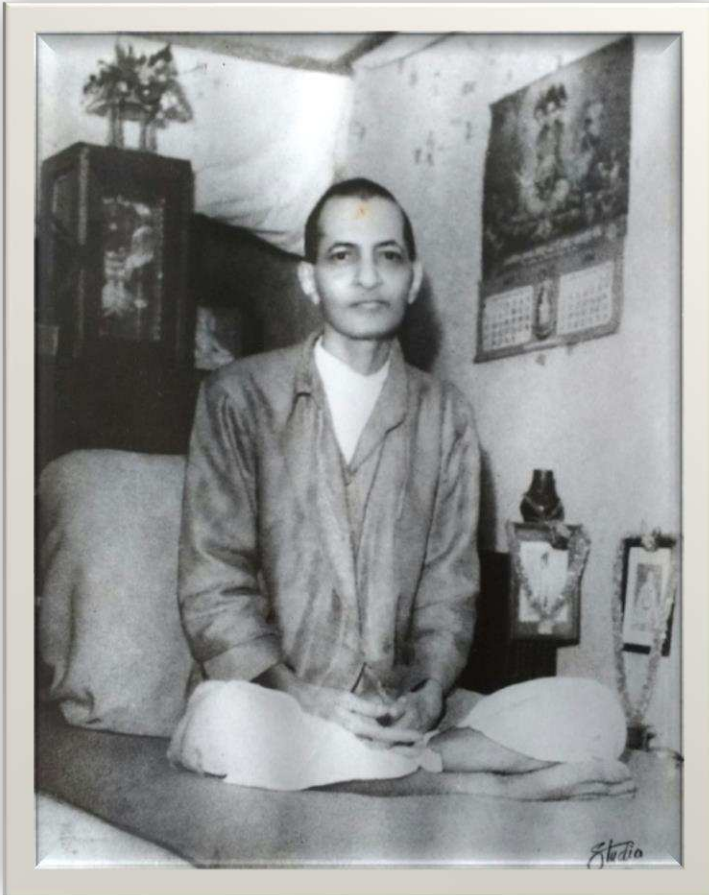
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***Swami Swaroopananda, Pawas***



**And Filling to the Brim,  
Handfuls of Flowery  
And Fragrant Words These,  
Inspired by *Him* Indeed  
And Untainted,  
Proffer do I With Devotion,  
Upon the Lotus Feet  
Of the One *Divine*,  
Who Is at The Heart  
Of Universe Mundane This.**

\*\*\*\*\*

**DEDICATED  
TO  
LORD  
SHRI KRISHNA  
WHO DWELLS IN  
OUR HEART  
OF  
HEARTS**

---

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**INHERITANCE:**

1. Gaudapada's tradition from *Shrimat Acharya Shankar* - Adwaitananda - Satyadevananda

2. *Siddha* tradition of Nityananda - Avadhutananda

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**Vibhakar Lele**

**[*Swami Yogeshwarananda*]**

**Author**



## **INDEX**

1. About the Author
  2. Other Works and books of the Author
  3. Preface by *Shri S.S. aka Madhav Ranade, Ex-Commandant, BSF.*
  4. Introduction
  5. The selection of *Nityapatha Dnyaneshwari*
  6. Excerpts from 'Inner Secrets of *Rajayoga*'
  7. English Versification
  8. *Dnyaneshwari Nityapatha* in Marathi
  9. Bibliography
  10. Glossary
  11. Dear Reader
-

# DNYANESHWARI

## IN

## NUTSHELL

<b>PREFACE .....</b>	<b>17</b>
<i>The Beginning.....</i>	<i>17</i>
<i>Dnyaneshwar and Swaroopananda .....</i>	<i>17</i>
<i>Philosopher, Devotee, and Nationalist .....</i>	<i>18</i>
<i>Beacon of Natha Sect .....</i>	<i>19</i>
<i>Dnyaneshwari Nityapatha.....</i>	<i>20</i>
<i>Other Works of Swaroopananda.....</i>	<i>21</i>
<i>Characteristics of Nityapatha Dnyaneshwari .....</i>	<i>21</i>
<i>Philosophical Capsule .....</i>	<i>23</i>
<b>SELECTION OF NITYAPATHA DNYANESHWARI .....</b>	<b>29</b>
<i>Verses 1 and 2 .....</i>	<i>29</i>
<i>Verse 3 .....</i>	<i>29</i>
<i>Verse 4 .....</i>	<i>29</i>
<i>Verse 5 .....</i>	<i>30</i>
<i>Verse 6 .....</i>	<i>30</i>
<i>Verses 7 and 8 .....</i>	<i>30</i>
<i>Verse 9 .....</i>	<i>31</i>
<i>Verse 10.....</i>	<i>31</i>
<i>Verse 11 .....</i>	<i>31</i>
<i>Verse 12.....</i>	<i>31</i>

<i>Verse 13</i> .....	31
<i>Verses 14 and 15</i> .....	31
<i>Verse 16</i> .....	31
<i>Verse 17</i> .....	31
<i>Verse 18</i> .....	32
<i>Verse 19</i> .....	32
<i>Verse 20</i> .....	32
<i>Verse 21</i> .....	32
<i>Verse 22</i> .....	32
<i>Verse 23</i> .....	33
<i>Verse 24</i> .....	33
<i>Verse 25</i> .....	33
<i>Verse 26</i> .....	33
<i>Verse 27</i> .....	33
<i>Verse 28</i> .....	33
<i>Verse 29</i> .....	34
<i>Verse 30</i> .....	34
<i>Verse 31</i> .....	34
<i>Verse 32</i> .....	34
<i>Verse 33</i> .....	34
<i>Verse 34</i> .....	34
<i>Verse 35</i> .....	35
<i>Verse 36</i> .....	35
<i>Verse 37</i> .....	35
<i>Verse 38</i> .....	35
<i>Verse 39</i> .....	35
<i>Verse 40</i> .....	36

<i>Verse 41</i> .....	36
<i>Verse 42</i> .....	36
<i>Verse 43</i> .....	36
<i>Verses 44, 45 and 46</i> .....	36
<i>Verse 47</i> .....	36
<i>Verse 48 and 49</i> .....	37
<i>Verse 50 and 51</i> .....	37
<i>Verses 52</i> .....	37
<i>Verses 53 and 54</i> .....	37
<i>Verse 55</i> .....	37
<i>Verse 56</i> .....	38
<i>Verse 57 and 58</i> .....	38
<i>Verse 59</i> .....	38
<i>Verse 60</i> .....	39
<i>Verse 61</i> .....	41
<i>Verse 62</i> .....	41
<i>Verse 63</i> .....	41
<i>Verse 64</i> .....	41
<i>Verse 65 to 70</i> .....	41
<i>Verse 71</i> .....	42
<i>Verse 72</i> .....	42
<i>Verse 73</i> .....	42
<i>Verse 74</i> .....	42
<i>Verse 75</i> .....	42
<i>Verse 76</i> .....	42
<i>Verse 77</i> .....	42
<i>Verse 78</i> .....	42

<i>Verse 79</i> .....	43
<i>Verse 80</i> .....	43
<i>Verse 81</i> .....	43
<i>Verse 82</i> .....	43
<i>Verse 83</i> .....	43
<i>Verses 84 to 89</i> .....	43
<i>Verse 90</i> .....	44
<i>Verses 91 to 94</i> .....	44
<i>Verses 95 and 96</i> .....	44
<i>Verses 97 and 98</i> .....	44
<i>Verses 99 and 100</i> .....	45
<i>Verse 101</i> .....	45
<i>Verses 102 and 103</i> .....	45
<i>Verse 104 and 105</i> .....	45
<i>Verse 106 and 107</i> .....	46
<i>Verse 108</i> .....	46
<i>Verse 109</i> .....	46
<b>EXCERPTS FROM 'INNER SECRETS OF RAJAYOGA'</b> .....	<b>49</b>
<i>Namana</i> .....	49
<i>Kundalini Jagadamba</i> .....	50
<i>Chaitanya</i> .....	51
<i>Karma-yoga</i> .....	51
<i>Svadharm</i> a .....	52
<i>Worship of Ishwara: Flowers of Svakarma</i> .....	53
<i>The Karmas of Jeevanmuktas</i> .....	54
<i>Yogin Bhaktas</i> .....	55
<i>Jnana-yoga</i> .....	56
<i>Maha-vakya</i> .....	58
<i>Jnana</i> .....	58
<i>Jnanin Bhakta</i> .....	59

<i>Bhaktas and the Lord</i> .....	62
<i>'Vasudevah Sarvamiti'</i> .....	63
<i>Yoga Practice (Abhyasa)</i> .....	63
<i>Yoga-yukti</i> .....	64
<i>Samadhi</i> .....	65
<i>Confluence of the Four-fold Yogas</i> .....	66
<i>'Gitamritam': 'Partho Vatsah'</i> .....	66
<i>For Whom Gita</i> .....	67
<i>The Jewel of Atman</i> .....	67
<i>'A Handful of Ovis'</i> .....	67
<i>'Pasaya-dana'</i> .....	68
<i>Essence of Gita and Dnyaneshwari</i> .....	69
<i>Adwaya-bhakti: Karma-Bhakti-Yoga-Jnana Synthesis</i> .....	69
<i>Jnana-yoga and Karma-yoga of Gita</i> .....	70
<i>Saguna and Nirguna Worship</i> .....	71
<i>Real Yoga of Gita</i> .....	71
<i>Kripa and Yoga</i> .....	72
<b>ENGLISH VERSIFICATION</b> .....	<b>74</b>
<b>॥ श्री नित्यपाठ ज्ञानेश्वरी ॥</b> .....	<b>95</b>
<i>BIBLIOGRAPHY AND RELATED BOOKS IN ENGLISH ON THE SUBJECT</i> .....	103
<i>Gita and Dnyaneshwari</i> .....	103
<i>Patanjala Yoga-Sootrani</i> .....	103
<i>Yoga-Shastrani</i> .....	103
<i>Tantra And Mantra Shastrani</i> .....	104
<i>Saints' Biographies, etc.</i> .....	105
<i>Upanishadas</i> .....	105
<b>Glossary of Terminology and Matters</b> .....	<b>106</b>
<b>DEAR READER</b> .....	<b>174</b>

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---



# PREFACE

By

Suresh Shankar Ranade alias Madhav Ranade

---

## The Beginning

Knowing my interest in *Dnyaneshwari*, my friend, *Shri* Sudesh Chogle, a young enlightened person, a software professional, sent me a link to two volumes of **YOGADA SHREE DNYANESHWARI** written by *Shri* Vibhakar Lele. That was on the 15<sup>th</sup> of January, 2016.

Going through the portion of '*Autobiography of a Natha Siddha Yogin*' from Vol-1 of **Yogada Shree Dnyaneshwari**, drew me to the author *Shri* Vibhakar Lele.

As I continued reading, I read about how my *Sadguru Swami Swaroopananda* of Pawas and his compilation of '*Nityapatha Dnyaneshwari*' had an oblique influence on his journey to self-realization.

This unknowingly established a bond between us and I talked to him a few times.

While reading his comments on *Dnyaneshwari Nityapatha*, and realizing his prowess in this area, I got a gut feeling that he is a right person to transliterate it into English. With the sole intention of spreading the message of Saint *Dnyaneshwar Mauli*, I sent him a mail requesting him for this onerous task on the 4<sup>th</sup> of April, 2016.

The result is before the readers and that too, in a matter of a fortnight.

Maybe, *Dnyaneshwar Mauli* and *Sadguru Swami Swaroopananda* had their design cast.

It is said that 'Taste of the pudding lies in eating it'. So now the final version is before the readers. They would be the best judges.

## Dnyaneshwar and Swaroopananda

My mission post-retirement primarily is to spread the message of Saint *Dnyaneshwar Mauli* through his literature and through the literature of my *Sadguru Swami Swaroopananda*. He has rendered into the modern Marathi language the *Dnyaneshwari* of the old 13<sup>th</sup> century AD archaic Marathi language into the present-day Marathi. His transliteration is

---

famous amongst the devotees of Saint *Dnyaneshwar Mauli* as '*Abhanga Dnyaneshwari*' in two volumes. He thus has made this treasure of knowledge available for generations to come.

To achieve that aim I have been writing about *Swamijee's* life and literature in print media from 1999; and also, through posts on my blog [www.swamimhane.blogspot.com](http://www.swamimhane.blogspot.com) since 2007.

*Swami Swaroopananda* was born and brought up in Pawas, a small village in Ratnagiri district. The place is adorned by panoramic beauty and is situated on the banks of the River Gautami, on the coastal region of Western Maharashtra, popularly known as Konkan. Having an all-weather concrete bridge across the estuary off the Arabian Sea, Pawas is now well-connected to the District headquarters at Ratnagiri, which is just about 12 km. from there. Ratnagiri is a port, rail head, and little off the Mumbai-Goa national highway. By now, Ratnagiri is famous and known almost world over for its tasty Alphonso mangos.

However, the credit to bring it on the pilgrimage map goes entirely to venerated *Swami Swaroopananda*, the '*Paramahansa of Pawas*', who was the living encyclopedia on Saint *Dnyaneshwar Mauli's* literature till his *Samadhi* on the 15<sup>th</sup> of August, 1974, and through his immortal literature, thereafter.

*Swamijee* was born in the very pious and ascetic Godbole family of Pawas, on the 15<sup>th</sup> of December, 1903. Aptly named as '*Ramachandra*', by his parents Vishnupant and Rakhmabi, he was popularly known by his family name "Appa", for a long time.

### **Philosopher, Devotee, and Nationalist**

Philosophical outlook, philanthropic nature, and patriotism, were his core values. He was interested in *Shrimad Bhagavadgita* (*Gita*, as popularly called) since his childhood.

He was fortunate to get initiated in the *Natha Sampradaya* by an enlightened *Guru Sadguru Ganeshnatha* (aka *Shri Baba Maharaja Vaidya*) of Pune, in 1923. This provided fillip to his activity.

He was greatly influenced by Nationalist and Freedom movement of Late *Shri Lokamanya Tilak* and Mahatma Gandhi. He felt very sad on

Lokamanya Tilak's demise, and to augment the cause of his cherished leader, left his higher education.

He returned to Pawas and started a self-supporting, and self-sustaining school named '*Swavalambanashrama*', with Nationalist aim in June 1922, when he was barely eighteen and half years old.

Unfortunately, apprehension/fear of attracting the Government's wrath adversely affected attendance and admission to his school. This eventually forced Appa to close down the school and move to Pune with the handful of remaining students so as not to affect their education.

This small group included my eldest maternal uncle late *Shri* N. V. Desai (Baba Mama), who graduated in Ayurvedic Medicine from TMV, and was close friend of Appa. Appa graduated in literature (Vangmaya Visharad).

### **Beacon of Natha Sect**

*Babamaharaja* was mighty happy to discern the level of perception and depth of knowledge of his favorite disciple.

Appa was jailed on 2-3 occasions for his patriotic pursuits. He used the jail term for meditation and went through rare spiritual experience, which he expressed in nine melodious stanzas. He offered this '*Navaratnahara*' (a necklace of the nine gems) to his *Sadguru Ganeshnatha* on release from jail who bestowed upon him the authority of being the torch-bearer of the *Natha* Sect and named him *Swami* '*SWAROOPANANDA*'. It was thus that the 19<sup>th</sup> and the 20<sup>th</sup> centuries' '**Beacon of the Natha Sect**' started guiding the *Sadhakas* on their Path.

*Swamijee* faced a life-threatening ailment in June 1934 that confined him to bed for a good six months. He strictly followed his '*Soham*' meditation regime all this while. This not only pulled him through but he experienced the '*Dark Night of the Soul*' on the intervening night of the 20<sup>th</sup>-21<sup>st</sup> of July, 1934. It was an experience of total metamorphosis. He was given medical help/support & nursed by my maternal uncle *Shri* N. V. Desai (Baba Mama).

In February 1935, he moved to 'Anant Niwas', the family house of Desais at the behest of/on the request of my grandfather, late *Shri* V. A. Desai.

### **Dnyaneshwari Nityapatha**

I was born in Anant Niwas, almost after four and half years afterwards on the 25<sup>th</sup> September 1939. My mother Mrs. Ramabai Ranade (aka Banutai) gave birth to a baby girl, almost three and a half years after my birth, who passed away little later.

This disturbed my mother a great deal and she started having nightmares. She, therefore, requested Appa for some remedy, who told her to do 'Soham' Sadhana as he did.

My mother persistently requested him to do something and said that she won't be able to do the meditation taking time off from the household chores. Then he told her to come with a notebook the next day.

From then, the episode continued for next 27 days. *Swamijee* used to explain four *Ovis* from *Dnyaneshwari* to my mother every day. He told her to remember these by heart. Next day he would ask her to recite and tell the meaning.

He thus selected  $27 \times 4 = 108$  *Ovis*, apparently at random, from 9033 *Ovis* from *Dnyaneshwari* and arranged these in a fresh sequence in such a way that it would convey the substance of the magnum opus, *Dnyaneshwari*.

This, as far as I remember, happened sometime in the year 1944. The notebook of the 108 *Ovis* remained with my mother.

As a result of this interaction with *Swamijee*, my mother came out of her depressed state. Indeed, the words of a Saint and a *Yogin* that he was, were of great help to my mother. I deem it to be actually the preaching by him to my mother, as *Gita* says: "*Upadekshyanti te jnanam jnaninastatvadarshinah*"; (4-34, *Gita*).

*Dnyaneshwari* itself is the word of Saint *Dnyaneshwar*, with his *Blessings* in every letter of it. In fact, it was a bonus to my mother to hear its *Ovis* directly from the realized saint that *Swamijee* was. This is the greatness of the word of a realized soul. It confers the '*Ultimate State*' even upon the common man, who hears it, or comes across it, per chance.

*Swamijee* was averse to publicity. However, after the publication of his '*Bhavartha Gita*' by the Desai brothers in 1951, which carries a foreword by Mahamahopadhyaya late *Shri* D. V. Potdar who was the erstwhile VC

of Poona University, his *Adhyatmika* stature became well-known and his authority on scriptures got wide publicity automatically. People started flocking Pawas.

*Swamijee*, being a person of few words, thought that this unique compilation of 108 *Ovis*, while conveying the summary, would attract the visitors to the *Dnyaneshwari*, which he considered is a gift to humanity and a blessing for the mankind as a whole.

He, therefore, got the note book from my mother and adding the 109<sup>th</sup> *Ovi*, named it *Nityapatha Dnyaneshwari*. He urged all his devotees and disciples to recite it daily (regularly - *Nitya*) and memorize it verbatim.

### **Other Works of Swaroopananda**

In recognition of his service for the wellbeing of the society as a whole, his contribution to the Marathi literature by way of literary hat trick viz. the triad of ‘*Abhanga Dnyaneshwari*’, ‘*Abhanga Amritanubhava*’ & ‘*Abhanga Changadeva Pasashti*’; and his role in the freedom struggle, the Department of Posts & telegraph, issued a ‘*Commemorative Stamp*’ in his honour which was released in his birth centenary year in 2003 at Pawas.



### **Characteristics of Nityapatha Dnyaneshwari**

As already said, my *Sadguru* - *Swami Swaroopananda*, firmly believed that, Saint *Dnyaneshwar* and his epic commentary, *Dnyaneshwari*, in the form a treatise on *Gita* is a gift to humanity, a blessing for the mankind as a whole. His verse in veneration of the original work is quite vocal about his deep reverence for the author as well as his work.

I have already recounted how the *Nityapatha Dnyaneshwari* came about. It has literally become a ritualistic practice of daily recital amongst

thousands of *Swamijee*'s devotees and followers besides many others, living up to its name.

It is characteristic in many ways. In that:

1. These couplets picked up at random have been arranged in a new sequence, irrespective of the couplet/chapter number.
2. The fresh sequence has been so thoughtfully arranged, that, all the couplets blend with one another extremely well, making for a coherent and comprehensive reading.
3. There are no stanzas from the 14<sup>th</sup>, as well as, the 15<sup>th</sup> Chapters. It is not that these are any the less important, but in his scheme of things for this compilation, he considered these not necessary.
4. In his compilation, he has focused on various topics of interest to the Sadhakas. Really speaking, the selection of his Ovis is such that it gives a complete preview of all the essential matter of Dnyaneshwari. Hence, this book is titled '**Dnyaneshwari In Nutshell**' by the author.
5. The various topics it has selected as representative of *Dnyaneshwari* are, inter-alia: Simple ways to practice self-evolution by doing your chartered duties selflessly; Ephemerality of the human body; The eternal existence of the *Atman*; The primacy of the blessings of the Saints/*Sadguru*; The prime place of *Jnana* and *Nama-japa* in the *Sadhana*; The importance of *Sadhana*; The description of the *Yoga Marga*; The element of surrender to God/*Guru/Paramatman/Ishwara* et al; The importance of *Gita* for the *Mumukshus* and others; and most importantly, the benign sentiment of Saint *Dnyaneshwar* for the uplifting of the masses, as in the *Ovis* of the *Pasaya-dana*; etc.
6. The essential message of the selection of *Dnyaneshwari Nityapatha* is the same as that of *Dnyaneshwari*: To realize the *Atman* that is described in the very first *Ovi* of both - The *Primordial Principle*, propounded in the *Vedas*, which is *Swa-samvedya* i.e. experiential by the Self. Thus, the objective of each of these is to attain the *Sakshatkara* of the *Atman/Paramatman/Ishwara*, et al, call it as one may; and in the final analysis, it is the state of the *Jeevanmukti* that they aim at.

7. Maximum number of stanzas, that is nineteen, are from the 9<sup>th</sup> Chapter, followed by seventeen from the 2<sup>nd</sup>, fourteen from the 3<sup>rd</sup>, thirteen from the 18<sup>th</sup>, eleven from the 4<sup>th</sup>, eight from the 12<sup>th</sup>, seven from the 13<sup>th</sup>, six from the 1<sup>st</sup>, four from the 6<sup>th</sup>, two each from the 5<sup>th</sup> and the 7<sup>th</sup>, and one each from the 8<sup>th</sup>, the 10<sup>th</sup>, the 11<sup>th</sup>, the 16<sup>th</sup> and the 17<sup>th</sup> Chapters, making a total of 108 stanzas. The 109<sup>th</sup> stanza of offering the selection to the *Ishwara Almighty* is from 11th chapter.

### **Philosophical Capsule**

*Nityapatha Dnyaneshwari* is close to my heart, as these stanzas were originally selected by *Swamijee* for my mother, on her specific request to get peace of mind. This was sometime in the year 1942 when she was disturbed upon demise of a baby daughter born after my birth. As mentioned earlier, *Swamijee* used to explain to her four stanzas a day, continuously for twenty-seven days; and a few years later, he got the manuscript from my mother and got it published for the benefit of a larger section of the society.

*Nityapatha Dnyaneshwari*, in a lighter vein, can be called the ‘Philosophical CAPSULE’. Besides generating interest for Saint *Dnyaneshwar*’s original works in their minds, it has brought about a significant transformation in the lives of innumerable readers, including some eminent persons and intellectuals.

The most eminent amongst them whose name I am keen to mention is late Dr. *Shri M. R. Gunye*. He was a renowned scientist who had worked in TIFR Bombay, Bhabha Atomic Energy Research Centre, Maxmaster University of Canada and National Atomic Energy Centre of Canada. At a difficult juncture in his life, he read *Swamijee*’s *Nityapatha* compilation which brought him in *Swamijee*’s contact. This not only gave him a peace of mind but totally changed his course of life to such an extent that he wrote three books after deep study of Saint *Dnyaneshwar*’s literature; and of the *Upanishadas*. He has made specific mention about this fact in his book. These books got Dr. Gunye state level awards and accolades.

With the aim of spreading a word about *Swamijee*’ life, literature and philosophy, I, jointly with my wife, Madhavi Ranade, uploaded a documentary on YouTube on 28th April 2017, produced by me under the title “सुखी जीवनाची कला-The Art of Happy Living.” [www.youtube.com/watch?v=rXoNczKaaio](http://www.youtube.com/watch?v=rXoNczKaaio)

I express our gratitude to all who helped us to accomplish our dream; and pray that may this film make the viewers look within and prompt them to take a step towards the journey that is "SOHAM" "सोहं" to experience lasting peace.

[Shree S.S. aka Madhav Ranade is retired from BSF in Sep 1994 in the rank of Commandant (Selection Grade) which is equivalent to Colonel in the Army. He has served as Group Commander in the elite NSG for three years. He was awarded President's Police Medal for meritorious service in 1989 and Commendation Card from DG, BSF & DG, NSG on four occasions. He passed out from IMA Dehradun in 1963 and was commissioned in the Regiment of Artillery. He joined BSF in the rank of Captain initially and was subsequently absorbed after release from the Army. He is settled in Pradhikaran, Nigadi, Pune at "SWAROOP - SAWALI" Sector 28 Plot 259. His mail address is: ranadesuresh@gmail.com.]

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### Books and Blogs by *Shri S. S. (Madhav) Ranade*

#### English Books:

1. The Judgement & The Justice
2. *Swami Swaroopananda* an apostle of Sant *Dnyaneshwar*

Marathi Books: 1. *Jethe Jato Tethe* (जेथे जातो तेथे)

3. *Akshar Swaroop* (अक्षर स्वरूप)

#### Hindi Books :

1. *Akshay Dhan* (अक्षय धन) - Collection of free verses.

#### Blog

*Shri Ranade* runs a blog to spread *Swami Swaroopananda's* message and philosophy: **<http://swamimhane.blogspot.in>**

#### Video

The Art of Happy Living सुखी जीवनाची कला - YouTube **Video:**

[www.youtube.com/watch?v=rXoNczKaaio](http://www.youtube.com/watch?v=rXoNczKaaio)

A documentary on the teachings of Swami Swaroopananda, Pawas, Ratnagiri. Producer, Financer, Guide and Dreamer S S Aka "Madhav" with Mrs Madhavi Ranade.

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**Books by Swami Swaroopananda of Pawas**

- 1. Abhanga Dnyaneshwari (मराठी ग्रंथ - अभंग ज्ञानेश्वरी) 2 Volumes.**
- 2. Abhanga Amritanubhava (मराठी अभंग अमृतानुभव)**
- 3. Abhanga Changadeva Pasashti (मराठी - अभंग चांगदेवपासष्टी)**
- 4. Amritadhara (मराठी - अमृतधारा)**
- 5. स्वरूप पत्र मंजुषा**
- 6. ज्ञानेश्वरी नित्यपाठ**
- 7. Sanjeevani Gatha (मराठी - संजीवनी गाथा) - A collection of 262 Abhangas**
- 8. Gita Tatvsar (मराठी - तत्त्वसार)**
- 9. Bhavartha Gita (मराठी - भावार्थ गीता)**
- 10. Teen Pravachane (Marathi – तीन प्रवचने) - CD available in Swamijee's voice**

## INTRODUCTION

Saint *Dnyaneshwar* begins narrating *Dnyaneshwari* with *Namana* to the *Lord Ganesha*, the God who is the most revered of all and beloved of all the Gods. He is the first amongst all, as per the *Shastra* to receive the *Poojanam*.

Accordingly, the *Nityapatha Dnyaneshwari* selection of *Swami Swaroopananda*, too, takes up this first *Ovi* to commence his selection of 109 *Ovis* to highlight the substance of *Dnyaneshwari* which is a tome of 9000 plus *Ovis*. Though all the *Ovis* are sonorous, for a novice it is difficult to grasp their substance at first reading. The venerable *Swami*, therefore, selected only certain 109 *Ovis* from the 9000 plus *Ovis* for the beginner to enable him to comprehend the contents of the entire *Dnyaneshwari*.

We will now go *Ovi* by *Ovi* of his selection and try to transliterate their meaning into English language, so far as possible. But, needless to say, it is just not possible to convey every concept of Indian scriptures purely in the English language. Perforce we will be using many Sanskrit words in this venture to understand the *Nityapatha Dnyaneshwari*. Such words will be explained, as far as possible, when needed.

A Glossary of words and terminology employed in the scriptural discourses on *Gita* and *Dnyaneshwari*, though not exhaustive, is attached at the end of this book for ease of understanding. A Bibliography of useful books on *Gita* and *Dnyaneshwari* and their *Yoga* and philosophy, too, is appended separately at its end which will be found to be useful by the students who may use the *Nityapatha Dnyaneshwari* as the jumping board to dive deep into the waters of *Gita* and *Dnyaneshwari*.

It may be noted that while transliterating the relevant verses, their seriatim as per *Nityapatha Dnyaneshwari* is first shown, followed by the chapter number and verse number from *Dnyaneshwari*. For easy reference, the verse numbers are taken as per the *Dnyaneshwari* of late venerable *Shri Shankar Vaman Dandekar*, aka *Shri Mamasahab Dandekar*, the doyen of the *Varakari* tradition in Maharashtra State. While passing, it has to be mentioned that *Shri Mamasahab Dandekar* has appended a most scholarly introduction to his *Dnyaneshwari*, which is unique in itself for all to study and understand the base of *Dnyaneshwari*.

With this preliminary introduction, let us look into the 109 *Ovis* proper.

In the preparation of the final manuscript, *Shri* Sudesh Chogle, has lent good support. He is a Software engineer and a devotee of Saint *Dnyaneshwar*, himself a good and intuitive poet who has his blogs under *Krishnasaraswati.com*.

It was also due to persuasion of *Shri* S.S. aka Madhav Ranade that this book was possible. He enthused the author to write the book and publish it for the benefit of many interested in *Adhyatma*, and especially in the compositions of Saint *Shri Dnyaneshwar*, called by his devotees lovingly as '*Mauli*', meaning '*The Mother Superior*' of humans and all the beings because of the great love and compassion he had towards all the beings.

*Swami* Yogeshwarananda

(Vibhakar Lele)

Author

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## SELECTION OF NITYAPATHA DNYANESHWARI

Note: The Verses 1 to 4 are what Saint *Dnyaneshwar* says in *Dnyaneshwari*. The Verses 5 to 100 are what *Lord Shri Krishna* says to *Arjuna*. The remaining verses 101 to 109 are again what Saint *Dnyaneshwar* says, in the epilogue of this selection of 109 *Ovis*. Accordingly, the pronouns relating to 'I' should be read, as in referring to the Saint/*Lord Shri Krishna* - the *Ishwara*.

### Verses 1 and 2

Saint *Dnyaneshwar* calls himself as a servant of his *Sadguru*, *Shri Nivrittinatha*, who is incidentally his elder brother. He says that: 'O *Lord Ganesha*! You are the most propitious *Onkara*; the *OM* that is the beginning and the end of the universe. You are the '*Primordial Principle*' behind this world of phenomenon. You are the one that is sought after and propounded by the *Vedas* as the '*Ultimate Truth*'. You are the one who experiences the *Bliss* of the *Self*. You are verily the *Atman*. You enlighten all the beings; and their intellect to discern the '*Ultimate Principle*' is due to your *Grace*.' Saint *Dnyaneshwar* entreats the *Ishwara* to listen to his narration. He hails *Him*, bows down before *Him*; and trumpets for *His Universal Glory*. (1-1 and 2, *Dny*)<sup>1</sup>.

### Verse 3

Next, he bows before Goddess *Shri Sharada*. She is the one behind the play of the world. She is the one that is behind the four *Vachas* - the *Para*, the *Pashyanti*, the *Madhyama*, and the *Vaikhari*. They owe to her the entire gamut of their splendid display. She is the goddess of cleverness, arts and literature, and scriptures. She is the enchantress of the world. She is verily the *Prakriti* that springs up ever new things in the world. (1-21, *Dny*).

### Verse 4

After narrating the *Swaroopa* of God *Ganesha* and Goddess *Shri Sharada* that are portrayed here as the *Atma-tattwa* and the *Prakriti*, Saint *Dnyaneshwar* bows before his *Sadguru*. He is grateful that the *Sadguru*

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<sup>1</sup> '*Dny*' stands for the abbreviation of '*Dnyaneshwari*'. It will be used in this book.

has been instrumental in his swimming across the turbulent flood-waters of the *Samsara* (the *Prapancha* - the world of phenomenon).

He says that 'O *Sadguru*! You are at the heart of my hearts. Because of your *Grace*, I am able to see beyond the mundane world to differentiate between the *Atman* and the *Anatman* [i.e. I have developed the faculty of *Viveka* (*Atmanatma-viveka*)]'. He venerates his *Sadguru* the most. (1-22, *Dny*).

### Verse 5

*Lord Shri Krishna* says that: 'in this world of phenomenon, there is the hidden *Chaitanya* (*élan vital*) that is all-pervading. The saints who know the *Atman* recognize it as the ultimate (fundamental) nature of everything and all the beings.' (2-126, *Dny*).

### Verse 6

'Know all that this world is ephemeral. It gives rise to things and then the same things get destroyed. Nothing is permanent in it. This cycle of *Creation* and *Dissolution* of the world, and its things and beings, goes on cyclically just like a waterwheel rotates, drawing water in its pots and emptying them again and again.' (2-159, *Dny*).

### Verses 7 and 8

'Listen O ye! You know that a person who travels upon an oft-travelled path does never meet with any calamities incidental to travelling. One who lights one's way in the darkness with a lamp does not falter against obstacles as one can see them clearly in its light.' (2-186, *Dny*)

'Similarly, those who abide by their *Svadharm*<sup>2</sup>, achieve full satisfaction of their every desire easily.' (2-187, *Dny*).

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<sup>2</sup> As per *Gita*, in its times, the *Svadharm* was meant to be the ideal way of life for a person as per the dicta of the *Vedas*, and especially the *Smritis* (Religious texts), prescribing the code of conduct of everyone as per the *Shastras*. The rules of the conduct of each individual were specified as per his *Varna* (pedigree in the social hierarchy- like a *Brahmana*, a *Kshatriya*, a *Vaishya* or a *Shoodra*) and the *Ashrama* (affiliation to a mode of life he was following e.g. of a householder - a *Grihastha*, a student of the *Vedas* - a *Brahmacharin*, or an apprentice renunciate - a *Vanaprastha*, or a fully renunciate - a *Sanyasin*).

**Verse 9**

‘While discharging the duties as per the *Svadharma*, whatever may be its outcome, one should not lose the equipoise of mind. One should neither be pleased with pleasurable results, nor become morose if faced with sorrowful outcome. One ought not to pay any attention to the outcome if it is gainful or it results into losses.’ (2-226, *Dny*).

**Verse 10**

‘Abiding by the *Svadharma*, come what may, one ought to bear it, good or bad, with equanimity.’ (2-228, *Dny*).

**Verse 11**

*Lord Shri Krishna* tells *Arjuna* thus: ‘O *Arjuna*! On reviewing everything, the scriptures and the *Shastras*, it became clear that you should not desert your *Svadharma* as a *Kshatriya* on the battlefield.’ (2-265, *Dny*).

**Verse 12**

‘Remember this well! Discharge your appointed duties as per the *Svadharma*, without longing for their fruits. Never desert them in favour of *Karma* which is bad in the eyes of the seers and the *Shastras*.’ (2-266, *Dny*).

**Verse 13**

‘Endow your *Chitta* with *Yoga*. Then you can easily give up the fruits of *Karmas*. Do then all the *Karmas* with a *Chitta* thus endowed and tuned to the *Divine*.’ (2-267, *Dny*).

**Verses 14 and 15**

‘Still neither be happy if the *Karma*, by fatefulness, consummates well; nor become agitated if it does not so fructify. The fructification of all the *Karmas* is subject to fate.’ (2-268 and 269, *Dny*).

**Verse 16**

‘Listen! Whatever you have to do, any *Karma* of whatever nature, give it up unto the *Adi-purusha* (the *Primordial Being*; The *Lord*; the *Ishwara*). By that, it will reach perfection and not bind you by its fruit.’ (2-271, *Dny*).

**Verse 17**

‘You may do whatever *Karma* is right and is the demand of the circumstances. But do it in without longing for its fruits.’ (3-278, *Dny*).

### Verse 18

‘Note it, O *Partha*! One who follows the *Svadharma* as ordained by the *Shastras* according to the *Varnashramadharma* [The conduct of everyone according to one’s *Varna*<sup>3</sup> and the *Ashrama*<sup>4</sup>], is sure to attain to the *Moksha* by doing this.’ (3-80, *Dny*).

### Verse 19

‘*Svadharma* is like the *Yajna* that one should regularly perform. If you follow it, the sins will never track you.’ (3-83, *Dny*).

### Verse 20

‘One who abandons the *Svadharma* gets attracted by *Adharma* (actions proscribed by the *Vedas* and the *Shastras*) and one has to suffer from their fruits which lead to incarceration and bondage to the world, being born and reborn to reap the bad results of such *Karmas*.’ (3-82, *Dny*).

### Verse 21

‘Know that the *Svadharma* followed without break is actually performing the *Yajnas* continually. One who acts accordingly never suffers from the bondage to the *Prakriti* (the world; and being reborn into it to repay for the deeds of the past *Karmas*).’ (3-83, *Dny*).

### Verse 22

‘The *Ishwara* has appointed various *Karmas* to everyone according to the *Varnashramadharma* which will result in release from the bondages to the *Prakriti*. If you follow the intent of the *Ishwara* and the dicta given out of love for the humanity by *Him*, you will certainly find *Him* and enjoy *His Blessings*.’ (18-911, *Dny*).

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<sup>3</sup> Pedigree - The four *Varnas*: the *Brahmana*, the *Kshatriya*, the *Vaishya* and the *Shoodra*, according to their professions and avocations

<sup>4</sup> The phases of life of a follower of the *Vedic* religion: the *Brahmacharin* for studying the *Vedas*, the *Shastras* and the *Vidyas* (knowledge of all sorts); *Grihashthashrama* - the married phase of life as a householder; *Vanaprasthashrama* - the phase to practice renunciation (prior to total renunciation) and devotion to the *Paramatman*; and last the *Sannyasashrama* – the phase of being a *Sannyasin* i.e. a total renunciate. Each phase was supposed to last for 25 years.



### Verse 23

'The *Svadharmakarma* appointed for everyone by the *Ishwara* through the *Shrutis*; and what the *Shastras* elaborate upon (*Vihita Karma*), is the life-stream for every being. Following their dicta is certainly the greatest service to the *Ishwara* - the *Atman*, who is omnipresent, and abides in the hearts of everyone.' (18-906, *Dny*).

### Verse 24

'O Valiant Fighter! *Partha*! The *Ishwara* - the *Atman* of residing at the heart of everyone, is pleased tremendously by offering *Him* the flowers of the *Svakarma* - the *Karma* designated as one's own for doing by the *Ishwara* and as told in the *Shrutis*, and the *Shastras* for the benefit of everyone.' (24, 18-917, *Dny*).

### Verse 25

'Still know you that whatever *Karma* comes to your lot in the course of life, it should be offered to *Me*, the *Ishwara*, with heart full of devotion to *Me*. I deem it enough service to me and I will emancipate you from the bonds of the world.' (25, 9-400, *Dny*).

### Verse 26

'Also remember that while doing any *Karma*, do not be involved in it. Do not even for a moment think that you are the doer and doing that *Karma*. If this notion of *Ahankara*, of the 'I, me and mine' enters your mind, it will bind you to the fruits of that *Karma* and ultimately to the phenomenal world i.e. the *Prakriti*. You then cannot even think of the *Moksha*.' (26, 3-187, *Dny*). (26, 3-187, *Dny*).

### Verse 27

'You should not identify your *Self* to be the body and mind that you have. Looking beyond them, shunning all the desires for pleasures, may you enjoy all the pleasures that come your way!' (27, 3-188, *Dny*).

### Verse 28

'*Arjuna*! Be a *Yogin*! Bring your mind under your control. Become steadied at heart upon the *Ishwara*. Engrossed in *Him* thus, let your senses roam at will and enjoy everything they crave for and desire.' (28, 3-76, *Dny*).

### Verse 29

‘Listen O ambidextrous *Arjuna*! In no way should one desert the *Karmas* taking them as binding to the world. All the embodied beings have to do some or the other *Karma*. Those who fear doing the *Karmas* as bonding are none but dunces.’ (29, 3-145, *Dny*).

### Verse 30

‘Look at King *Janaka* and the other *Jnanins* of long before our times. They did not desert doing the *Karmas*. Knowing how to do the *Karmas* so that they did not bind them to their fruits by the method I have told you before, O *Arjuna*, they attained to the *Moksha* and to the *Bliss* while yet doing all the *Karmas* that befell their lots.’ (30, 4-152, *Dny*).

### Verse 31

‘Even the great souls that have attained to the *Moksha* and achieved the *Naishkarmya-siddhi*<sup>5</sup> have to do all the *Karmas* as befell their lots for the sake of setting an example before the people.’ (31, 3-155, *Dny*).

### Verse 32

‘Like a man who has sight can lead a blind man toeing behind him, the *Jnanins* have to demonstrate by their own conduct to the *Ajnanins* the right way to the *Moksha*.’ (32, 3-156, *Dny*).

### Verse 33

‘It is so since the common people call those the righteous deeds (*Dharma*) whatever the honorable elders do; and follow the example set by them.’ (33, 3-158, *Dny*).

### Verse 34

‘This being the way of the world, the Saints and the *Jnanins* have a very special duty of performing their *Karmas* in the best manner. They should not discard the *Karmas* even though for them it matters not whether they

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<sup>5</sup> (a) *Naishkarma*, *Naishkarmya*: Literally, *Nishkarma* means not doing any *Karma*. *Naishkarmya* means no *Karma*. In the context of *Gita*, *Nishkama Karma* is regarded as *Naishkarma*, and that state of *Nishkarma* is *Naishkarmya*.

(b) *Naishkarmya-siddha/siddhi*: One, who has attained to the state of not being bound to the *Karmas*, even while indulging in them, is called the *Naishkarmya-siddha*/the attainment of being a *Naishkarmya Siddha* is known as *Naishkarmya-siddhi*.

do the *Karmas* in one way or the other, or desist from doing them altogether.’ (34, 3-159, *Dny*).

### Verse 35

‘The saints have their *Chitta* united with *Me*, the *Ishwara*, by *Yoga*. To them, the *Karmas* just happen in their presence by their bodies like the events in a household take place in the presence of a lighted lamp.’ (35, 5-49, *Dny*).

### Verse 36

‘They just do all their *Karmas* but do not get bound to them, just like a lotus leaf floats on the water but never gets wetted by it.’ (36, 5-50, *Dny*).

### Verse 37

‘They, too, have their bodies that get them afflicted by ailments and affected by pleasures. But *I, Shri Krishna*, know that they are the *Parabrahman* incarnate.’ (37, 6-408, *Dny*).

### Verse 38

‘Those are the *Jnanins* who are absorbed in *My* mediation, so much so, that even when their bodies go about in the world at large, suffering by their own fate and nature’s forces, their state of being united with *Me* is never disturbed by whatever their bodies suffer.’ (38, 13-485, *Dny*).

### Verse 39

‘Know Ye, *Arjuna*, that the equipoise of the *Chitta*<sup>6</sup> (the Mind) is the essence of *Yoga*. It is attained when the Mind and the Intellect have goals

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<sup>6</sup> Here, the general meaning of *Chitta* as Mind is taken. But theoretically speaking, the *Chitta* is different from the Mind. The divisions of conventional Mind in *Yoga* are 1. The *Antahkarana*, 2. The *Ahankara*, 3. The *Buddhi*, 4, the *Chitta* and 5. the *Manasa* (the mind). Some call the later four as the ‘*Antahkarana-chatushtya*’, for the sake of scientific appreciation. The faculties of the *Self* are then the sub-divided four flexible entities viz. (a) The *Manasa* (mind) which goes on desiring; (b) The *Chitta* which is the reservoir of the impressions (*Samskaras*) upon the psyche gathered, and remaining unspent through past and present births; (c) The *Buddhi* (intellect) which decides upon the course of the action, for fulfilment or otherwise, of the various desires arising from the mind and the *Samskaras*; and (d) the *Ahankara* i.e. the ego representing the *Self* of individual soul which is behind one’s existence. *Guru Gorakshanatha* in *Siddha-siddhanta-paddhati*, as well as the *Panchikarana* of *Shrimat Adi Shankaracharya* name the above four,

alike. The Intellect (*Buddhi*) decides that the *Paramatman* is the *Goal* and the Mind accepts it as such. Then the *Karmas* can be done without longing for its fruits once the *Yoga* is attained.’ (39, 2-273, *Dny*).

#### Verse 40

‘Look here, *Arjuna*! When the mind (*Chitta*) is in equipoise by *Yoga* fulfilled, it remains delighted in the *Self* always. Then there is no scope to feel the world and its sorrows and pains.’ (40, 2-338, *Dny*).

#### Verse 41

‘It is like this. If a person’s stomach would give rise to a spring of the Elixir (Nectar; *Amrita*), would he ever feel hunger and thirst? The *Yogin*, likewise, satisfied innately with the *Self*, needs no external pleasures.’ (41, 2-339).

#### Verse 42

‘When the heart is happy, there can be no pain. The intellect (*Buddhi*) steadies gracefully in the *Atman*.’ (42, 2-339, *Dny*).

#### Verse 43

‘A lamp kept where not even a wisp of wind touches it does not flicker. Likewise, the intellect of the *Yogin* that is in the *Swaroopa*, uniting with the *Paramatman*, never wavers from that steady state.’ (43, 2-341, *Dny*).

#### Verses 44, 45 and 46

‘One who rues not doing the *Karmas* and does not expect their fruits; who does not desire to do a specific *Karma*, intending to bring it to a successful end; and who has burnt all the *Karmas* forever in the *Jnanagni* (Fire of *Jnana*); O *Arjuna*! Know him to be the *Parabrahman* incarnate in the human form.’ (44, 4-103; 45, 4-104 and 46, 4-105; *Dny*).

#### Verse 47

‘In order to obtain the *Jnana* i.e. to experience the *Parabrahman*, one has to worship the Saints with mind body and soul.’ (47, 4-165, *Dny*).

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along with the *Antahkarana* (the innate body of feelings), together, as the *Antahkarana-panchaka* and delineate the properties of each of the five.

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### Verse 48 and 49

‘The Saints are the repository of *Jnana*, ever witnessing the *Paramatman*. Selfless service to them is the gateway to their hearts. One should enter through it into their hearts by offering them own mind, body, and soul, wholeheartedly, and entering into their servitude, full of humility.’ (48, 4-166 and 49, 4-167, *Dny*).

### Verse 50 and 51

‘Once they are satisfied with you, they will bless you with their diction of the *Paramatman* (*Upadesha* of the *Mahavakya*). It will pierce your heart with the *Jnana*. You will never again be given to this world of desires and dreams. When you are so blessed with that real vision of the *Paramatman*, you will envision all the beings, including yourself in *Me* (*My Swaroopa*). Thus, you will gain the absolute knowledge (*Jnana*) of who *I* - the *Ishwara*/the *Paramatman*, am, and the nature of the world and its beings.’ (50, 4-168 and 51, 4-170, *Dny*).

### Verses 52

‘Because of the *Grace* of the *Jnanin*/your *Guru*, when you will see the entire *Creation* in the light of that *Divine* knowledge (*Jnana*) thus, the dark night of your longing for this world’s objects and its pleasures (*Moha*), which arises out of ignorance (*Ajnana*) of the real nature of the beings, the world, and the *Paramatman* (*Jeeva-Jagat-Ishwara* Triune), will vanish, rendering you back to your pristine state of the *Atman* (*Swaroopa*).’ (52, 4-171, *Dny*).

### Verses 53 and 54

‘In that blessed state of *Jnana*, even if you had been a sinner sowing seeds of great vices and reaping them; and were an unfathomable large ocean of ignorance and a mountain of worldliness, all these before the *Jnana* are like a molehill before a mountain. The powerful *Jnana* will drive them all away, lock, stock and barrel.’ (53, 4-172 and 54, 4-173).

### Verse 55

‘This *Jnana* is actually at the heart of everyone from their *Origin*. It starts to appear at the time of the *Guru*’s blessing. It transforms into the experience of one’s own *Self*, gradually after the *Guru*’s blessing.’ (55, 9-49, *Dny*).

### Verse 56

‘The world and I - the *Ishwara*, have a relationship like that between the fire and the smoke from it. The fire gives rise to the smoke. Can we say that it is in the smoke?’<sup>7</sup> Likewise the world arises from me, but I am not pervading the world, although it may appear to be so.’ (56, 7-59, *Dny*).

### Verse 57 and 58

‘Let me tell you what the body is. *Arjuna*! It is just made out of the five *Mahabhootas*, the *Prithvi*, the *Aapa*, the *Teja*, the *Vayu* and the *Akasha*.<sup>8</sup> The thread of *Karma* passes through them all which is integral to them. Tied thus, the body undergoes the cycles of births and death. It is like the butter-ball that is fed into the fire of the Time. How much time will it take to be consumed by it? By the time a fly spreads its wings, it is gone!’ (57, 13, 1101 and 58, 13- 1102, *Dny*).

### Verse 59

‘This is the condition of the body of beings, just ephemeral. Compare it to the state of the *Atman*. It is primordial and is forever in its own state. It requires no proof that it exists.’ (59, 13-1106, *Dny*).

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<sup>7</sup> The philosophical term used here in the *Ovi* (couplet) is ‘*Vikara*’. It means the product of transformation. ‘*Vikriti*’ means the act of transformation. Milk becomes curd by transformation. It is called the ‘*Vikara*’ arising from the milk. The World is theorized by some as arising from the *Paramatman*. Hence, with all its objects, it is a ‘*Vikara*’ of the *Paramatman*. But like curds not having milk in it, the *Paramatman* is not in the World, or its ‘*Vikara*’. These are philosophical dialectics. The readers may simply skip those unless they really want to grasp the *Vedanta* behind it.

<sup>8</sup> The main constituents of the body of all the beings are theorized as five. They are called the Pancha-mahabhootas. Individual *Mahabhootas* are the *Prithvi*, the *Aapa*, the *Teja*, the *Vayu* and the *Akasha*. If translated word to word in English, these are respectively, Earth, Water, Fire, Gas and Sky. But that is quite erroneous. Suffice here to say that the *Mahabhootas* cannot be compared to these terms in English but it is quite a complex concept. One has to see the Genesis as per the composition ‘Panchikarana’ of *Shrimat Adi Shankaracharya* to understand the matter.

**Verse 60**

‘You may ask what the state of the *Atman* is. *I, Shri Krishna*, say that it is neither the World<sup>9</sup> (*Saguna*) nor it is not the World (*Nishkala*). Neither is

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<sup>9</sup> ‘*Saguna*’ and ‘*Nishkala*’ are the words used in this context by Saint *Dnyaneshwar*. These words have different meanings in various connotations. In the present context, the popularly understood notions of ‘*Saguna*’ and ‘*Nirguna*’ are used here. One famous *Abhanga* (poem) of the *Saint* queries the nature of the *Atman* thus: ‘O *Atman*! Do I say that you are the ‘*Saguna*’ (i.e. expressed in the form of the World), or the ‘*Nirguna*’ (Singular, without any affiliations of World or any other attributes)? I see that the ‘*Saguna*’ and the ‘*Nirguna*’ are but *Govinda* (the *Paramatman*).’ This expression of Saint *Dnyaneshwar* is parallel to and congruent with the experiences of all the saints who have likewise narrated them. The most famous examples of the present times are of Saint *Shri Ramakrishna Paramahansa* who continued to worship *Kalimaa* even after attaining the *Nirguna*. *Swami Swaroopananda* himself is reputed to have kept up his worship of *Lord Shri Rama* after being stationed in the *Nirguna* state. Saint *Ramadasa* is specific in as much as he exhorts the *Sadhu* (an attained *Yogin/Bhakta*) not to desert the *Bhakti*/worship of the ‘*Saguna*’ even after being stationed in the ‘*Nirguna*’.

(Excerpted below from ‘*Autobiography Of A Natha Siddha Yogi*’ of this autor) → *Shrimadbhagavata Mahapurana* states the principle and the method of the *Yogin*’s/*Bhakta*’s worship of the ‘*Saguna*’ after attaining the ‘*Nirguna*’ in the words ‘मम आण्वी जीवनकला ध्यायेत्’। [‘*Pinde Vayvagnisamshuddhah hritpadmastham param mam, annvim jeevakalam dhyayennadante siddhabhavitam; tayatmabhootayapinde vyapte sampoojya tanmayah, abhyarchidishu sthapyanyaastangam mam prapoojayet*’; (*Shrimad-Bhagavata*, 27-23 and 24)]. ‘In the *Pinda*, perfectly purified by the *Kundalini*, there dwells *His Para Kala* in the *Hritpadma*: the *Hridaya Chakra*. It is very subtle in form. It is called the *Jeevan Kala*. The *Yogi* should fix his *Dhyana* upon it. It is at the end of the *Nadanta* (the *Mahanada*). The *Yogi* should worship it as ‘*The One that gives succour to all the Jeevas*’. He should become one with it.’

it acting, nor it is not acting. Neither it is subtle, nor it is gross. That is its state if one views it as *Nirguna*. (60, 13-1107, *Dny*).

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The point *Nadanta* is after the *Nada*. The order is: *Ajna Chakra* → *Bindu* → *Ardhendu* → *Nirodhini* → *Nada* → *Nadanta* → *Vyapini (Shakti)* → *Samana* → *Unmana*.

Saint *Ekanatha* has commented on it in his commentary upon the 11<sup>th</sup> *Skandha* of *Shrimadbhagavata Mahapurana*. He explains the *Bhagavata Shlokas* cited above thus: ‘The *Jeevan-kala* is the one that brings the universe into existence. It is the *Jeevan-jyoti*. The *Yogins* bring it into the *Saguna-roopa* and meditate in their *Dhyana* upon it. The saints say that this way of the *Dhyana* is of the *One*: *That* which is beyond the *Saguna* and the *Nirguna*.’

The order of the *Dhyana* Saint *Ekanatha* indicates here is: ‘*The Saguna* → *The Nirguna* → *The Saguna beyond the Nirguna*.’ Saint *Dnyaneshwar* refers to it in one *Abhanga* of his *Hari-patha* as the place of the *Dhyana* on the *One* that is *Saguna* as well as *Nirguna*, and still beyond *Saguna-Nirguna*. He qualifies It as the *Aguna*.

Saint *Ekanatha* further explains: ‘This *Jeevan-kala* gives succour to the fourteen *Bhuvanas* (universes) including the *three Lokas*. It is the *Maha-murti* of *Shri Narayana*. It manifests before the *Yogins* as their personal deity of worship. *Lord Shri Krishna*, in his sermon to *Uddhava*, calls the *Bhakti* of this *Kala* as the *Abheda-bhajana* or the *Adwaita-bhakti*.’

‘Like a lamp, burning inside a cave, lights it up; this *Kala* lights up all the life. The *Yogi* manifests it in the *Chinmatra* form and fixes his *Dhyana* upon it. It is what the *Saguna* beyond the *Nirguna* is.’

Readers interested may better go into the details thereof from the original sources as indicated here. The secret of this matter is that the *Kundalini* of an attained *Sadhu (Yogin/Bhakta)* can roam at will anywhere in the *Chakra-Nadi* system. It assumes the form of his chosen deity at any given time.



**Verse 61**

‘In that state, one can neither call it to be Blissful, nor without the Bliss. It is neither singular, nor plural. It is neither Mukta, nor in bondages. That is its state as the *Atman*.’ (61, 13-1110, *Dny*).

**Verse 62**

‘Know O *Partha*! The Saints who attain to *Him*, the *Paramatman*, become such themselves, verily the *Parama Tattwa*. They are the ‘*Swans Royale*’ (*Rajahamsa*) who innately discriminate between the *Atman* and the *Anatman* (what is not the *Atman*).’ (62, 13-1142, *Dny*).

**Verse 63**

‘They are the *Jnanins* who have integrated with the *Self* (*Atman*). They play in the World, suffering no pains but enjoying only the *Bliss* of the *Atman*.’ (63, 10-117, *Dny*).

**Verse 64**

‘To them, the World is their own home. Nigh! They become the *Universe* itself.’ (64, 12-213, *Dny*).

**Verse 65 to 70**

Verse 65: The *Lord* says that: ‘And above all, they have *My* devotion at their hearts. Why would *I* not give them the highest place of honour in *My* abode?’

Verse 66 ‘*I* may not remain in my abode, the *Vaikunth*; maybe at times not even behind the Sun. *I* may even desert the minds of the *Yogins*.’

Verse 67: ‘But O *Arjuna*! Even when these things may happen, *I* will always be found to be there where *My Bhaktas* chant *My* names aloud.’

Verse 68: ‘They always sing volumes of *My* names - *Krishna*, *Vishnu*, *Hari*, and *Govinda*, et al, and their visions of the *Atman*.’

Verse 69: ‘They speak only about *Me*; and they praise *Me* alone. Their eyes see none but *Me*. Their minds think of none but *Me* only.’

Verse 70: ‘Their ears are always full of *My* praise and glory. They bodies are devoted to *My* service forever.’  
(65, 12-214; 66, 9-207; 67, 9-208; 68, 9-210; 69, 9-445 and 70, 9-446; *Dny*).

**Verse 71**

‘*My Bhaktas* may belong to the lowest social class; they may not be entitled to the *Vedas*; but they are equal to *Me* in every respect. (71, 9-449, *Dny*).’

**Verse 72**

‘They may merge in *Me* by devotion of any sort. Once they have united with *Me*, their social rank, their entitlement or otherwise of the *Vedas*, and everything else, does no longer matter.’ (72, 9-457, *Dny*).

**Verse 73**

‘All the streams and rivulets have any identity only before meeting the River Ganges. Once they meet and merge into it, they lose their individual identity and become the Ganges itself.’ (73, 9-458, *Dny*).

**Verse 74**

‘Likewise, everyone, the *Kshatriya*, the *Vaishya*, the *Shoodra*, or the women, remain so until uniting with *Me*. Once they unite with *Me* through devotion supreme, their disqualifications and individuality vanish.’ (74, 9-460, *Dny*).

**Verse 75**

‘Listen O *Arjuna*! Everyone irrespective of caste or creed, low or high birth, of any class, all of them enter *My* abode supreme who are devoted to *Me*.’ (75, 9-474, *Dny*).

**Verse 76**

‘I just value their devotion, nothing else matters to *Me*, rank or caste. *I* am hungry for their spirit of devotion to *Me*, whatever may be their standing in society, high or low.’ (76, 9-395, *Dny*).

**Verse 77**

‘Whatever be the ways of worshipping *Me* that *My* devotees adopt, whether they offer *Me* a fruit, a leaf of vegetables, or a flower, or even a drop of water, *I* am pleased with that. Really speaking, they may not even offer *Me* anything. I am just hungry for their spirit of devotion to *Me*.’ (77, 9-396, *Dny*).

**Verse 78**

‘*My* devotee is devoid of the discrimination between beings because he sees only *Me* everywhere and in everything. Therefore, he becomes devoid

of enmity to every being. Thus, seeing *Me* everywhere, he worships *Me* in all the beings and the World.’ (78, 11-698, *Dny*).

**Verse 79**

‘He sees *Me*, the *Ishwara Vasudeva*, in everything. That is the hallmark of *My* supreme devotee; and the *Jnanin* that he is.’ (79, 7-136, *Dny*).

**Verse 80**

‘*Arjuna*! Fill your mind with *Me*. Devote to *Me* seeing *Me* thus in everything. Bow down before *Me* alone who is everywhere.’ (80, 9-517, *Dny*).

**Verse 81**

‘There is this *Yajna* of the *Divine* way. It is ignited with the fire of single-minded devotion to *Me*. In it one offers the desires that burn and one becomes free of the bondages to *Karma*. That is the real *Yajna* that pleases *Me*,’ (81, 9-518, *Dny*).

**Verse 82**

‘When you will become so filled with *My* devotion, you will become *Me* and merge into *My Swaroopa*. *I* am telling this thing from *My* heart.’ (82, 9-519, *Dny*).

**Verse 83**

‘When you offer into *My Swaroopa* your mind and intellect, you will definitely come into *Me*. This *I* am telling you on oath.’ (83, 8-79, *Dny*).

**Verses 84 to 89**

‘And Listen, O *Partha*! If you find it impossible to give your mind and intellect to *Me* completely, then do it this way. Give just a moment to *Me* in the twenty-four hours a day. Then the mind will experience *Me* and the attendant bliss momentarily. It will become deflected from its usual objects of desire at least during that small time. Look here. The mind is such that when it experiences a pleasure, it becomes attracted to it and wants to have more and more of it. Taken in by bliss of meditation upon *Me*, it will try to obtain that bliss again and again. Then like the full Moon vanishing slowly into nothingness as the fortnight grows, the mind, too, will be lost fully in *My* meditation; and then it will become *Myself* in the course of time. This is a practice that *I* recommend to you. There is nothing that cannot be achieved through constant practice. Hence become one with *Me* by practice of this *Yoga* *I* have just narrated to you.’ (84, 12-104; 85,

12-105; 86, 12-106; 87, 12-108; 88, 12-109; 90, 6-420 and 89, 12-113; *Dny*).

### Verse 90

‘The cardinal principle behind this *Yoga* practice is the mind's nature. It has the trend that it goes after what it likes and desires. Hence if you show it a moment of blissfulness, it will be attached to its pleasure and run amok after it. Thus, the practice will continue by itself once the mind is lured thus.’ (6-420, *Dny*).

### Verses 91 to 94

‘Once you start practising, after some time, the *Yoga* process will become automatic. The senses will be controlled and repose in the mind; the mind will take into the *Vayu* which will then merge into the *Akasha Tattwa*. By this process of the *Pantharaja*<sup>10</sup> aka *Layayoga*, the practice started with meditating upon *Me* just for a moment will bring the *Samadhi* state to fruition automatically. Only the person who has become free of desires, anger because of frustration of desires, and lust, will be able to achieve this final goal. That is the celestial high place where ‘*OM*’, ‘*Tat*’ and ‘*Sat*’, the trine Names of the *Ishwara*, take you to. It is the highest abode of the *Ishwara* from where this world originated.’ (91, 6-460; 92, 6-461; 93, 16-444 and 94, 17-401; *Dny*).

### Verses 95 and 96

‘Once there in the highest place, you will become one with *Me*. Like the bead of gold is but only gold, you will be like *Me* by merging your *Self* unto *Me*. The *Jnana* of ‘*Soham*’, ‘*I am That*’, is cardinal to realization. By its assimilation, you will become *Me* and that is the final state of attainment by *Karma*, *Bhakti*, *Jnana*, and *Yoga*.’ (95, 18-1400 and 96, 18-1405, *Dny*).

### Verses 97 and 98

‘This is the Secret of the *Rajavidya* aka *Rajayoga*. It may be told to only one who is pure of mind and intellect; who is not a heretic; who does not slander *Me*, the *Ishwara*; who believes in *Me*, surrendering his *Self* unto

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<sup>10</sup> *Pantharaja*: Saint *Dnyaneshwar* calls the *Guru*-given *Kundalini-yoga* as the *Pantharaja* in the 6<sup>th</sup> chapter; and the *Krama-yoga* in the 18<sup>th</sup> chapter of his work - the *Dnyaneshwari*.

*Me*. In the current times, there is none other than you who is eligible to be told this *Secret Knowledge* of the *Rajayoga*. That is why *I, Shri Krishna*, have fully narrated it to you. It could not be kept a secret from you, the most eligible person.’ (97, 9-40 and 98, 9-41; *Dny*).

### Verses 99 and 100

‘This is the top secret of *Gita*; call it its *Mantra*. One who delivers it to *My* devotees is like one who unites the mother with its separated baby who cannot survive without her. One who so unites *My* devotees with *Gita* would become one with *Me* after his death.’ (99, 18-1512 and 100, 18-1513, *Dny*).

### Verse 101

Thus spake *Lord Shri Krishna*, the One Who is the *Vishwatman*, the Most Beautiful, Who is the Sight to all and Who inhabits all the Universe. (101, 18-1417, *Dny*).

### Verses 102 and 103

‘I, *Dnyanadeva*, say that the *Gita* is the celestial dialogue between *Him*, *Lord Shri Krishna* - the *Ishwara*, and *Arjuna* essentially, on the supreme important topic of *Paramartha* i.e. how to attain the unity with the *Supreme*. I rendered it into Marathi from original Sanskrit. It is a dialogue beyond words, of the *Paramatman* with the *Atman*. The unity with the *Paramatman* it gives is beyond the experience of the senses. Its objective, the *Paramatman*, is attained before the dialogue even starts. It is the Dialogue of all the dialogues that attracts even those who have renounced everything. It is the personified experience of the Saints and the *Yogins* who are at one with the Supreme in the ‘*Soham*’ state. All of them find this dialogue bewitching. It is the spoken word of the *Divine Lord Shri Krishna* – the *Ishwara Himself*.’ (102, 1-58 and 103, 1-53, *Dny*).

### Verse 104 and 105

‘The world calls it *Gita*. It is the essence of all the *Vedas* and the scriptures. It is the key that opens the doors to the antechamber of the *Paramatman*. Enter it by unlocking the door and embrace *Him*, the *Supreme*. It will then adorn you like the *Gem* which has no equal anywhere in the entire *Creation*. The cow produces milk for her calf. But the entire household gets to enjoy her milk. Similarly, *Lord Shri Krishna* narrated *Gita* for his beloved friend and devotee *Arjuna* to help him understand the essentials

of uniting with the *Paramatman* and thus go beyond the *Dharma*<sup>11</sup> and the *Adharma*<sup>12</sup> But it has also come handy to everyone in the world to enjoy the dialogue, to understand the secret of the *Rajavidya* it narrates, and to emancipate from worldly bonds, finally uniting with the *Paramatman*.’ (104, 18-1323 and 105, 18-1463, *Dny*).

### Verse 106 and 107

‘I have fully narrated that *Divine* dialogue to you all. In the end let me pray to the *Vishwatman*, the *Lord* of the *Creation*, that ‘If you are satisfied with this *Yajna* of the *Superior Jnana* that I have performed in the form of this narration of *Gita*, kindly bestow upon me this *Prasada*<sup>13</sup>, *Thine Grace*. Let the evil be destroyed. Let the wicked turn to good deeds. Let all the beings love and befriend each other.’ (106, 18-1793 and 107, 18-1794, *Dny*).

### Verse 108

The *Vishwatman* was pleased with Saint *Dnyaneshwar*’s entreaties. He said to him that ‘Indeed it will be so as you desire.’ The bestowal of the ultimate *Grace* for all the Beings of the World received thus from *Him* made Saint *Dnyanadeva* the happiest of all. (108, 18-1801, *Dny*).

### Verse 109

**And Filling to the Brim,  
Handfuls Of Flowery  
And Fragrant Words These,  
Inspired by *Him* Indeed  
And Untainted,  
Proffer do I With Devotion,  
Upon the Lotus Feet  
Of the One *Divine*,**

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<sup>11</sup> *Dharma*: 1. Taken in the context of a religion, it is the performance of pious deeds as per the *Vedas*; 2. Properties or characteristics of an object.

<sup>12</sup> *Adharma*: 1. It means the non-performance of prescribed *Vedic* practices and indulgence in sinful acts proscribed by the *Vedas*; 2. See *Dik*.

<sup>13</sup> *Prasada* is part of the offerings made by the devotees to a deity or a saint which is distributed amongst them and others present. Usually it consists of sweets and fruits, etc. Occasionally, valuables and other objects, too, may be given to a devotee as *Prasada*. Literally *Prasada* means that which is given to the devotees by Gods as a mark of their being pleased with their devotion.

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**Who Is at The Heart  
Of Universe Mundane This. (109, 11-708, *Dny*).**

Ultimately, he says that ‘And filling to the brim, handfuls of flowery and fragrant words these, inspired by *him* indeed and untainted, proffer do i with devotion, upon the lotus feet of the one *divine*, who is at the heart of universe mundane this.’

Thus spake *Dnyaneshwar*, the Saint, the *Jnanin*, the *Karmin*, and the *Yogin*, all rolled in one and Great!

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**DEDICATED  
TO  
LORD SHRI KRISHNA  
WHO IS  
AT THE HEART  
OF  
OUR HEARTS.**

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## EXCERPTS FROM 'INNER SECRETS OF RAJAYOGA'

By Vibhakar Lele

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We have seen a fleeting picture of what *Gita* is about and its main topics. There are but a few commentaries on *Gita* worth real note, other than *Dnyaneshwari*, which give the true message of *Gita*. It has 9033 *Ovis*, as per an accepted standard version. The treatise is really big. In order to enter into its study in earnest, we will now see a gist of these 9000 and odd *Ovis*.

*Swami Swaroopananda of Pawas* was a saint and a renowned *Yogin* of the *Natha* tradition from *Pawas*, district *Ratnagiri*. He rendered saint *Dnyaneshwar's Amritanubhava* and *Dnyaneshwari* into modern *Marathi* language for easier understanding.

He has given the essence of *Dnyaneshwari* for the beginners in 109 *Ovis* selected carefully from it by him. We would now go into a summary of those *Ovis* to acquaint the readers with the basic structure of the thinking of *Dnyaneshwar* upon *Gita's* subject matter.

However, we will go through the selection choosing the order of the *Ovis* in such a way that the readers can grasp their portent more easily in this author's words.

### **Namana**

First, we will take up the *Ovis* on the *Namana* to the *Atmaroopa Ishwara*, and others:

'Let us pray to the *God* who is the *Onkara* in *His form*, *Primordial*, *Swasamvedya* and *Atmaroopa*. *He* is the *Ganesha* who lights up the whole universe. Let us also pray to the Goddess *Shri Sharada-devi* who, in *Her Prakriti form*, creates ever novel wonders. *She* is the one who creates the illusions in the form of the worlds. But, after all, *She* is also the one who, when pleased, blesses the *Jeeva* with the *Sakshatkara* of the *Ishwara* who has filled the entire universe with *His* presence in it. *She* resides in the human body in the form of the *Kundalini*.'

‘Let us pay homage to the *Sadguru* who is the *Lord Jagannatha*, the *Atman*, by whose *Grace* the *Jeevas* see beyond the veil of the worldly illusions and are blessed with the knowledge of the *Atman*.’

Saint *Shri Dnyaneshwar* has begun his narration of *Dnyaneshwari* with the *Ovis* as above.<sup>14</sup> He has thus bowed before and prayed to the *Parabrahman* which is congruent with the *Onkara*; to *Shri Sharada-devi* who is the *Prakriti*, forever resplendent with beauty and novelty; and to the *Sadguru* who is *Shri Krishna Paramatman Himself* in our hearts.

### ***Kundalini Jagadamba***

We may note an important thing here about the *Dhyana-yoga*, called the *Pantharaja*, narrated in the 6<sup>th</sup> chapter of *Dnyaneshwari* by Saint *Shri Dnyaneshwar*. Although his *Yoga* follows the general outline of the *Ashtanga-yoga*, it is not just a self-centric *Hatha-yoga* which is also based upon the *Ashtanga-yoga* practice.

But it is the *Yoga* of the *Kundalini Jagadamba*, based upon the central concepts of *Ishwara-pranidhana* and the blessings of the *Sadguru*. It culminates into the *Kripa* (Grace) of the *Atman*, which reveals *Itself* to the *Yogin*.

*Jagadamba*, literally, means the ‘*Mother of the World*’. She is the procreatrix of the *Universe* and as such regarded as the *Mother* of the entire *Creation*. This is the most important aspect of the *Yoga* of *Gita* that Saint *Dnyaneshwar* has expounded in *Dnyaneshwari*. His *Yoga* is *Kundalini-oriented*.

The *Hathayogin*, on the other hand, does not take recourse to the *Ishwara-pranidhana*, but tries to attain the subjugation of the *Prana* and *Apana* with controlling the *Chakra-nadi* system with the help of intricate *Yogic* processes.

His aim is to reach the ‘*Everest*’ of the *Brahma-randhra*. He is the devotee of the *Nirishwara*, *Nirguna*, and *Nirakara Brahman*, as opposed to the devotee of the *Saguna* and *Sakara Ishwara* of Saint *Shri Dnyaneshwar’s Yoga of Pantharaja*.

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<sup>14</sup> *Dny, Ovis (1-1,2,21,22)*.

The path of the *Nirguna Nirakara* is most difficult to follow and is riddled with lot of mishaps and sorrow. For human beings, the only proper path is that prescribed by Saint *Dnyaneshwar* by way of the *Pantharaja* i.e. the *Rajayoga*. It is what is based upon the *Ishwara-pranidhana*, the *Sadguru's Grace*, and the *Kundalini* awakening. It is effortless and Saint *Dnyaneshwar* has upheld it in the 6<sup>th</sup> and the 12<sup>th</sup> *Gita* chapter as the best path.

### **Chaitanya**

Now let us take up some *Ovis* of *Dnyaneshwari* that throw light upon its basic philosophy.<sup>15</sup> Saint *Dnyaneshwar* says that: 'The world is a wheel that goes on revolving endlessly through the cycles of *Creation* and its *Dissolution*. The *Chaitanya-tattwa*, (élan vital), which is not easily perceived and is at its root, pervades the entire world in a very mysterious way. The Saints have the *Jnana* of that *Tattwa* and recognize it. They know how to become united with it. They realize it to get the experience of *Adwaya* i.e. being one with *It*.'

### **Karma-yoga**

The living beings cannot avoid the *Karmas*, try what they may. Hence even in order to get the ultimate experience of unity with that *Chaitanya*, it is inevitable that one has to follow the path of the *Karma*. However, the secret of how to avoid the bondage of the *Karmas* must be understood to follow that path successfully. That is called the *Karma-yoga*. Let us see the *Ovis* that describe the *Karma-yoga*.<sup>16</sup>

'Just as when one experiences no difficulty upon a well-travelled path; or a lamp guides one to move around in the dark without faltering; a person walking on the path of *Svadharm*a attains his ultimate objective without difficulties. Therefore, while following the *Svadharm*a, even if one gets troubled, one should never bother about it. It will ultimately lead one to the greatest satisfaction of realizing the *Atman*. Gain and loss on the way are but transient states.'

'One should bear with equanimity whatever fruit one's actions bear while following the *Svadharm*a. All the *Shastras* that are for the ultimate good

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<sup>15</sup> *Dny, Ovis* (2-216, 259).

<sup>16</sup> *Dny, Ovis* (2-187, 188, 256, 288, 265 to 269, 271; 3-78).

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of men are unanimous that one should never desist from doing the prescribed *Karma*. At the same time, one should not do the *Karmas* that are proscribed. One should also never lust for the fruits of one's actions.'

'But even when not desiring the fruits of actions, one should attend to the appointed *Karmas* like a person does strive who intensely desires the fruits. One should neither be happy if they yield the desirable fruits, nor unhappy if they do not so yield those fruits. The *Karmas* should be performed diligently with the *Yoga-yukta Chitta*.'

'And finally, whatever *Karma* befalls one's lot should be surrendered to the *Ishwara* along with whatever fruit it bears. A *Karma* so surrendered to *Him* becomes perfect. Hence one should follow this method in respect of all he *Karmas* that one may have to perform.'

### **Svadharmā**

*Svadharmā* is the doing of the *Karmas* as are appointed by the *Shrutis* and the *Shastras* for one according to one's *Varna* and *Ashrama*. The *Karmas* so specified are called *Svakarma*. Saint *Dnyaneshwar* describes the benefit of following the *Svadharmā* in the following:<sup>17</sup>

'By following the *Svadharmā* in the manner as prescribed in the *Shastras*, one definitely attains to the *Moksha*. The act of the *Nishkama Karma* is the kind of the *Yajna* that should be performed without any break. It is the process of the *Yajana* for the *Ishwara*. Those who follow upon the path of the *Svadharmā* never become bound by the *Karmas*. However, those who do not follow this path of the *Nishkama Karma* but go astray, expecting the fruits of their *Karmas*, cannot be freed of the bondage of *Karmas* that they may perform, even if done as per the *Shastras*.'

Note: *Nishkama Karma* is the *Karma* that is performed without any longing for its fruits. Literally, *Nishkarma* means not doing any *Karma*. *Naishkarmya* means no *Karma*. However, here, *Nishkama Karma* is regarded as *Naishkarma*, and that state of *Nishkarma* is *Naishkarmya*.

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<sup>17</sup> *Dny Ovis* (3-80 to 83).

### **Worship of *Ishwara*: Flowers of *Svakarma***

Saint *Dnyaneshwar* further clarifies the principles of the *Karma-yoga* thus:<sup>18</sup> ‘The *Ishwara* has appointed fixed *Karmas* for all the human beings according to the *Varna*, the *Ashram*, and the nature of each and every one. These *Karmas* are the *life-breath* of the *Jeevas* in this world. One attains to the *Ishwara* by their performance without expectation of their fruits. Performance of the *Nishkama Karma* is the greatest service to the *Ishwara*. Such *Karmas* are like flowers offered to *Him* in *His* worship. The *Chaitanya* that is the *Ishwara* becomes most satisfied by *His* worship with the flowers of the *Nishkama Svakarma*.’

The method of this kind of worship is as follows: ‘Whatever *Karma* befalls to one’s lot and of whatever kind, should be performed for the sake of the *Ishwara*. It should be surrendered to *Him*, with an attitude that the *Karma* and its doer are but the *Ishwara*.’

‘Discarding all desires and the ego, one may experience whatever pleasures and pains come one’s way. But one should not have the ego - (*Ahankara*), that ‘I am the person who is experiencing, or doing anything’. Remaining steady at heart, without letting the mind get attracted by the sensory pleasures, one may allow the senses to enjoy whatever comes their way. It is their nature as such to crave for and enjoy their pleasures. But the mind should keep aloof from the sensory pleasures. This is the method of the *Naishkarmya*. There is no need to discard the *Karmas* for attaining the state of the *Naishkarmya*.’

Saint *Dnyaneshwar* says that ‘For all those who are born with a body, *Karmas* are inevitable and cannot be discarded as such. *King Janaka*, and many others who were the greatest amongst the *Jnanins*, never stopped doing any *Karmas*. On the contrary, they discharged their *Karmas* most diligently. Even then they attained to the *Moksha* by following this *Karma-yoga* of the *Nishkama Karma*. Everybody should follow them and perform their *Karmas* in a likewise manner and by way of service to the *Ishwara*.’

Note: *King Janaka* was the king of *Mithila*, father of *Devi Sita*, *Lord Rama*’s father-in-law. However, scholars regard that reference here in *Gita* to *Janaka* may not be necessarily to him. Whoever he might have been,

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<sup>18</sup> *Dny, Ovis* (18-911, 906, 917; 9-400; 3-187, 188, 76, 145, 152).

the legendary king *Janaka* was a *Sthitaprajna*.<sup>19</sup> He used to discharge even the heavy burden of kingship with equanimity and élan, while still always immersed in the *Samadhi* state.

### **The *Karmas* of *Jeevanmuktas***

‘Even the *Jeevanmuktas*, who have no ego and no identification with the body-mind-*Chitta* apparatus of their births, have to go on doing their *Karmas* diligently.<sup>20</sup> They who have become one with the *Atman* have to do the *Karmas* to guide the people on the true path.’

‘Hence, even the *Jeevan-muktas* have to discharge that duty toward the people as service to the *Ishwara* until their bodies fall. Like a person with intact eyesight leads the blind by walking in front of him, they have to demonstrate by their example the true path of the *Dharma* to the *Ajnanin* people.’

‘The world regards as the *Dharma* whatever way the elders and the *Jnanins* behave. They are their ideals to follow. Hence the *Jeevanmuktas* should never discard doing their appointed *Karmas* but perform these most diligently to set an example before the general public.’

There are no rules in the *Shastras* for the actions and the behaviour of the *Jeevanmuktas*. They are free to act of their own free will and dictates of their conscience. There are no mores proscribed for them. They are beyond the realm of the *Shastras*. The *Shrutis* say that the common men should not enquire into their behaviour and mores, howsoever much that may be at variance with the norms as prescribed by the *Shrutis* and the *Shastras*.<sup>21</sup>

However, for the ideal way of life, one ought to accept what *Lord Shri Krishna* says in *Gita* and what Saint *Dnyaneshwar* has transcribed as above in *Dnyaneshwari* for the conduct of the *Jeevanmuktas*.

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<sup>19</sup> *Sthita-prajna* is one who is steady in his state of *Nirvana*; one whose mind, intellect (*Buddhi*), *Chitta*, and *Antahkarana* - (*Antahkarana-chatushtya*) are firmly in tune with the *Divine*, and are not swayed from that state by the mundane circumstances. (For the meaning of the word, *Antahkarana-chatushtya*, see the word – *Vritti*, in the Glossary, and in the footnote 6.)

<sup>20</sup> *Dny, Ovis* (3-155, 156, 158, 159).

<sup>21</sup> ‘*Tato na vichikitsati*’.

Note-1: *Jeevan-mukti* is salvation while living in this body, as juxtaposed to the *Videha-mukti* i.e. *Mukti* after death. Realization in *Gita* aims at *Jeevan-mukti* i.e. attainment to the *Brahman* while living in this same human body through *Yoga* practice. One who is in this state is called a *Jeevan-mukta*.

*Turiya* is the state beyond the three states of *Jagriti*, *Svapna* and *Sushupti*. It is a *Samadhi* state, the highest state a *Yogin* attains. There are, however, stages of the *Turiya* itself, from initial to the deepest. The state of *Turiyatita* is still beyond that. Theoretically the three states of *Jagriti*, *Svapna*, and *Sushupti*, correspond to the three *Padas* of the *Atman*, designated by the three syllables, 'A - (अ)' 'U - (उ)' and 'M - (म)' respectively by the *Mandukya Upanishad*. *Turiya* corresponds to the fourth or the *Samadhi* state on the *Atman*. It is represented as the *Ardhamatra* or *Amatra* of 'OM' i.e. the *Shabda-Brahman*.

*Turiyatita* is the state beyond all states, even of *Samadhi*. It is the pure, nascent, primordial *Atman* or the *Brahman* in itself, beyond the states of *Sat-Chit-Ananda*. One who dwells in that state is invariably a *Jeevan-mukta*. It is what is known as the *Sanjeevana Samadhi* in the parlance of the *Natha* tradition. It is the state of *Saint Shri Dnyaneshwar* and his preceptors like *Matsyendranatha*, *Gorakshanatha*, *Gahininatha*; and *Nivrittinatha* and other siblings viz., *Sopanadeva* and *Muktabai*. Really speaking, *Muktabai*'s state is no state at all. It is the absolute, the *Atman* or the *Brahman* Itself that *Muktabai* was, as ultimately witnessed by the incident of her departure from the earth.

Note-2: *Loka-sangraha* is the act of guiding the general public on the true spiritual path. Really speaking, the *Jeevanmuktas* have no *Karmas* left, *Sanchita*, *Kriyamana*, or *Prarabdha*. However, one may say that this duty of *Loka-sangraha* that has befallen them as a result of their attainment is their remaining *Prarabdha*.

### ***Yogin Bhaktas***

After having seen *Saint Dnyaneshwar's* views on the *Karma-yoga*, now let us turn to his *Ovis* regarding the *Yoga*: The *Dhyana-yoga* or what can also be termed as the *Yoga-bhakti*.

'In the light of a lamp, the works in a household go on. But the lamp never does any work. Similarly, the *Yoga-yukta* i.e. a *Yogin* having his *Chitta*

united with the *Paramatman*, does all the *Karmas* with his body but he is uninvolved in those. He does them with a *Yoga-yukta Chitta*. Like a lotus leaf which remains in the water but still aloof from its wetness, he remains aloof from the bondage to the *Karma*, in spite of doing the *Karmas*.’

‘The *Yogin*’s body does suffer from the pleasures and pains like all people. But his *Chitta* being always absorbed in the *Paramatman*, he never senses the *Sukha* and *Duhkha* in the way people sense theirs. He is the *Parabrahman* incarnate in the human form. His mind remains immersed in the *Dhyana* of the *Paramatman*, whatever *Karmas* his body may be doing and whatever may be the pleasures and pains his body may be subject to.’

*Lord Shri Krishna* tells *Arjuna* thus: ‘O *Arjuna*! The mind becoming totally absorbed in the *Dhyana* of the *Ishwara*, the *Buddhi* becoming fully brimming with the *Jnana* of *Him*, and the *Chitta* sensing *Him* everywhere in everything and everyone - that is the quintessence of the *Yoga*. After the *Yogin* attains that state, his *Chitta* no longer reflects the world of actions, and the *Karmas*, etc. that surrounds him. It always remains at equanimity and full of Joy.’

‘If the elixir (*Nectar*, *Amrita*) were to flow from one’s stomach, thirst and hunger would never be felt. Similarly, when the *Chitta*, the *Antaryama* - (literally, what is at the core of one’s person, the heart, the *Chitta*), overflows with the joy of being, how the ephemeral passions, emotions, and pleasures and pains of the mundane life could affect one!’

‘The flame of a lamp, kept in a place where there is not even a wisp of air, remains steady and unwavering. Similarly, the *Yogin* whose mind, *Buddhi* and the *Chitta* have become united with the *Paramatman*, remains forever steadfast in that state of immersion into *Him*.’<sup>22</sup>

### ***Jnana-yoga***

About the *Jnanin Bhakta*, aka the *Jnana-yogi*, Saint *Dnyaneshwar* says that:<sup>23</sup> ‘He is the one whose mind remains untouched by any resolve that he will do or will not do certain *Karma* and take it to completion or leave it entirely undone. He has ignited the *Jnanagni* - the fire of the *Jnana*, in

<sup>22</sup> *Dny, Ovis* (5-49,50; 6-408; 13-485; 2-273,338-341).

<sup>23</sup> *Dny, Ovis* (4-104,105, 165 - 172; 9-49).



his *Antaryama* and burnt down all the *Karma*, the *Akarma*, and the *Vikarma*, in its flames. He has no duties or any appointed *Karma* to perform. He is totally beyond the pail of the *Karma*. Such a one is the *Jnanin* who is a real saint. He is the *Parabrahman* personified.’

*Karma*, *Akarma*, and *Vikarma*, are the terms *Gita* uses to categorize all the *Karmas* into three classes. 1. *Karma* is the *Karma* appointed by the *Shrutis* for one according to one’s *Varna*, *Ashrama*, and nature. 2. *Vikarma* is the *Karma* that the *Shrutis* forbid one from doing. 3. *Akarma* is not doing any *Karma*.

However, Saint *Dnyaneshwar* has defined these terms somewhat differently in *Dnyaneshwari*, in *Ovis* (4-89 to 92). He qualifies the *Karma* as the action that has brought the world into being. *Vikarma* (*Vishesha Karma*) is the *Karma* appointed by the *Shrutis* and the *Shastras* for one according to one’s *Varna*, *Ashrama*, and nature. *Akarma* is the *Karma* that the *Shrutis* have forbidden to one.

Saint *Dnyaneshwar* further says: ‘But to attain that state of the *Jnanin*, one has to surrender to the saints. Saints are the repositories of the *Jnana*. Service to them is the door to enter into their hearts. One desirous of the *Jnana* should humbly serve them with body, mind and soul. One should devote to them, without even a trace of ego. When they are thus pleased by committed service and without any other expectations, the saints open the gates of the *Jnana* to the devotees. Their *Grace* is capable of sprouting the seeds of *Jnana*, latent in everybody’s *Antaryama*. Once the *Jnana* thus takes roots, the *Chitta* remains unaffected by desires.’

‘The *Jnana-yoga* leads to the experience of ‘*Vasudevah Sarvamiti*’: ‘He is everywhere, in everything and everybody’. *Gita* says that such a soul is the rarest to find.<sup>24</sup> The *Kripa* of the saints, a *Guru*, or a *Jnanin*, destroys the illusion of the world phenomenon. Getting the *Light* of the *Jnana* leads one to the state of purity of heart, free from sins. One becomes firmly tuned in to the knowledge of the *Paramatman*. Even the ones who are sinners, deep in the world of illusions; and the *Thomases* doubting the existence of the *Paramatman*; are all likewise led to become pure of heart, freed of sins

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<sup>24</sup> ‘*Vāsudevah sarvamiti sa mahatmā sudurlabhah*’; (7-19, *Gita*).

and firmly established in the state of the *Jnana* of the *Atman*. That is the power of the *Jnana* that one obtains from the saints.’

‘That *Jnana-shakti* (power of the *Jnana*) emanates from the *Guru*’s lips, in the form of the *Maha-vakya*, in a few words of ultimate wisdom. That wisdom does abide in the heart of every one, though in a latent state. The *Gurus*, or the saints, ignite it by bestowing their *Grace (Kripa)*. Once the *Jnana-shakti* rekindles, the *Jeeva* starts seeing the *Antaryama* of every being wherein he finds forever the existence of the *Atman* that is the *Vishva-roopa*.’

### **Maha-vakya**

*Maha-vakya*, literally, means a great utterance; a sacrosanct sentence. Here, its meaning is the utterances of the scriptures, the *Vedas*, or those of a *Guru* or the *Jnanin*, which has the capacity to inculcate the great *Jnana* into the recipient of that *Maha-vakya*. The *Vedas* each have a famous *Maha-vakya*, viz.-

*Rigveda*:

‘*Prajananam Brahma*’ - ‘*Prajanana* is the *Brahman*’ or ‘The *Brahman* is recognized by the *Prajanana*’. *Prajananam* - discrimination, knowledge, wisdom; awareness, consciousness, which is pervading the subtlest texture of the cosmos and is present and active everywhere, at all the places and all the time.

*Yajurveda*: ‘*Aham Brahmasmi*’ - ‘I am the *Brahman*’.

*Samaveda*: ‘*Tat Twam Asi*’ - ‘You are That (*Brahman*)’.

*Atharvaveda*: ‘*Ayamatma Brahma*’ - ‘The *Self (Atman)* is the *Brahman*’.

### **Jnana**

The *Ovis* that describe the *Jnana* are as follows.<sup>25</sup> Lord *Shri Krishna* says that: ‘The smoke comes out of fire, but it is not the fire. Similarly, the world emanates from me, but it is not *I*. The human body is made up of the

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<sup>25</sup> Dny, *Ovis* (7-59, 13-1103,1104,1107,1108, 1111).

five *Maha-bhootas*. It is tied in the thread of the *Karma* and goes through the cycle of births and death.’

‘Like an offering of butter in the fire of a *Yajna*, the body is offered again and again, in different forms and in different births, into ‘*The Fire of Time*’. Its life against the cosmic background is just like the time it takes the fly to spread its wings. It is so ephemeral.’

‘But the *Atman* is exactly its opposite. It is without birth and death. It is eternal. It is not afflicted by the malady of bondage to the *Karma*. It cannot be said that it has a body or it is without one; neither can it be said that it is active or passive; nor can it be said that it is one or many; *Mukta* or *Baddha* (Opposite of ‘*Mukta*’); *Ananda-swaroop* or not *Ananda-swaroop*. The *Atman* defies description.’

### **Jnanin Bhakta**

After the description of the *Jnana* and the *Jnana-yoga*, let us now see who *Dnyaneshwar* says is the *Jnanin Bhakta*, so much extolled by *Gita* as the highest and the rarest category of the *Bhaktas*.<sup>26</sup>

‘The *Atman* is what the *Shrutis* describe by the words, ‘*Neti*’; ‘*Neti*’. The *Atman* is the ultimate *Tattwa*. The *Jnanin* is the *Atman* himself. He is like the *Rajahamsa*<sup>27</sup> and can separately identify what is the *Atman* from what is the *Anatman*. The *Jnanin* becoming one with the *Atman* becomes endowed with its *Swaroop* and seeing the *Atman* in the play of the world, goes around it like a free bird.’

‘Such a *Jnanin Bhakta* feels at home in the world at large, wherever he may be and whatever might be his condition. In fact, he has become one with the moving and non-moving beings and objects of the world. The *Vishwatman* is the *Atman* expressing itself in the form of the world (*Vishva*).’

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<sup>26</sup> *Dny, Ovis* (13-1143; 10-117; 12-213, 214; 9-207,208, 210, 445, 446).

<sup>27</sup> *Rajahamsa*: Meaning a mythical bird of the class of swans (*Hamsa*) that is capable of separating the milk from water in a mixture of both. That is called the *Hamsa-kshira-nyaya*, meaning the capacity to weed out the chaff from the grain.

‘It is primordial, ageless; *Avyaya*, *Nirakara*, and *Nirguna*; and it cannot be contemplated upon. But even then, after attaining that state of the *Vishwatman*, he never ceases to shower *Bhakti* upon the *Paramatman*; and remain ever loving and enjoying it.’

*Lord Shri Krishna* says that *He* places such a *Jnanin Bhakta* upon the greatest throne, that of the crown of *His* head where the tiara is placed. However, *His Bhaktas* are so humble that even after giving them the highest place, they proudly hold the water of the *Ganges* flowing out of the toe of *His* holy foot upon their head. The best example of such a *Jnanin Bhakta* is *Lord Shiva Himself* who has that water stored upon *His* head which flows out into the world in the form of the river *Ganga*.’

Note: The allegory here is to *Lord Shri Vishnu*. The sacred river *Ganges* is deemed to be flowing out of the big toe of *His* foot. Everyone takes that water for all sacred and religious purposes. The mythological story says that *King Bhagiratha* wanted to bathe the ashes of his ancestors into its waters to free them of all their sins. But the *Ganges* was, at that time, a river of the heavens. After the *Ganges* agreed to flow down from there to the earth, the question arose as to who will sustain her enormous force of fall from the heavens. *Lord Shiva* agreed to sustain it upon *His* head and it came to be so. *He* is regarded as the most ardent *Jnanin Bhakta* of *Lord Vishnu* who is placed at the crown of the latter’s head, in the form of a *Shiva-linga*. He is quoted often as the best example of the humblest *Bhakta* of *Vishnu* that in spite of *Lord Vishnu* holding *Him* upon *His* head, he still holds the sacred *Ganges* flowing from *Shri Vishnu*’s foot, a lowly place, so to think, upon *His* head.

*Lord Shri Krishna* says that: ‘Maybe, at times *I* may leave the foremost of *My* residing places like the *Vaikuntha*, *My* home, where *I* reside in *My* *Saguna* form; or the form of the *Soorya (Sun)* God who is responsible for the sustenance of the world. *I* may also leave the *Chitta* of the *Yogins* that is *My* most favourite place of residence. But *I* never leave *My Jnanin Bhaktas* who chant *My* names day and night.’

This has reference to the belief of the *Shrutis* which hold that the *Sun* god (called *Soorya Narayan*) is *Lord Shri Vishnu*, in that form, for sustaining the world. Since the *Sun* god never ceases to function, *Lord Shri Vishnu* cannot leave that form even for a fraction of a second.

The *Lord* says: ‘They, *My Bhaktas*, cause the space to reverberate with *my* names: *Krishna, Vishnu, Hari, and Govinda*, etc. They always engage in the discussion of *My Atma-Swaroop*a, singing *My* praise. They speak always about *me*. They always behold *My Swaroopa*. Their mind always busies itself in the thoughts of how to attain to *me*.’

‘All such of *My Bhaktas*, even if they are the sinners of the worst degree, even if they are the *Shoodras*, or even animals, even if they are not entitled to the *Shrutis*, they are all *My* equals. If *I* were to be weighed against them, their pan will be heavier than *Mine*, because, with them, *I*, too, am there. Plus, the *Bhakta* is himself *My* equal. Hence they always surpass *Me* in their net worth.’

### **Explanatory notes:**

Note 1: *Neti, Neti*: The *Shrutis*, finding it impossible to describe the *Atman* objectively in words, describe it by these words that mean: ‘*Neither It is this; nor It is that, ..., nor that..*’. This is a passive description of the *Atman*. It means, in other words, that the *Atman* cannot be described in any known language, or by any words; or by simile to any object, thought or idea. In short, the *Atman* is indescribable, according to the *Shrutis*.

Note 2: *Atman, Vishwatman, and Paramatman*, are the terms that are used in this context to distinguish between three levels of the *Atman*.

They are used to differentiate between the individual person’s *Atman* which gets bound to the *Karmas*; the *Vishwatman* which is also called the *Ishwara* in certain contexts and is beyond the bondage of *Karmas* but is responsible for the world phenomenon; and the term *Paramatman* is used to designate the *Ultimate Principle* behind the *Atman* and the *Vishwatman*. The *Chaitanya*, the *Purusha*, and the *Parabrahman*, etc. are terms that may be used synonymously to the term *Paramatman*. The exact connotation depends upon the context.

*Atman*, in the limited context of a person, is the individual soul. In the extended context, it is the primal entity that pervades the entire world and its beings, things etc. The term has to be interpreted by reference to the context of its use.

*Vishwatman* is the *Atman* that pervades the entire universe, the *Vishva*. The *Vishwatman* is distinct from the *Atman* and the *Paramatman*.

*Paramatman* is the *Atman*, the primordial principle, the *Chaitanya* that pervades everything and is still beyond it all, the individuals, the world, the *Vishva*, and anything that can be perceived by the senses or imagination. It is *Infinite*, *Nirguna*, and *Nirakara*, etc., in its originality.

Note 3: *Vaikuntha* is reference to the place of residence of *Lord Shri Vishnu* and *His Avatars*. Similarly, the *Kailas* is the residence of *Lord Shiva*, and the *Brahmaloka* that of *Lord Brahmadeva*. Their devotees after death are given residence in these respective places and their status depends upon the degree of their attainment, and the grade of their *Bhakti*.

### ***Bhaktas and the Lord***

*Lord Shri Krishna* thus praises *His Bhaktas*. The value of even a *Tulsi-patra* (*Basil* leaf, dearest to the *Lord Shri Vishnu/Shri Krishna*) offered with *Bhakti* proved to be more in weight than *Shri Krishna Himself* in one instance. He is very fond of *Bhakti* and greatly attracted toward the *Bhaktas*.<sup>28</sup>

*Lord Shri Krishna* says that: ‘*My Bhaktas* may see *Me* in any form and in any relation; still they become united with *Me*. The *Gopikas* with carnal intentions, *Kamsa* and *Shishupala* with enmity, the *Pandavas* with friendship; and *Vasudeva*, *Devaki*, *Nanda*, and *Yashoda*, with adoration and love toward *Me* as their son: All of them became united with *Me*.’

The reference here is to the *Shrimad-Bhagavata Maha-purana*. It is narrated therein that the *Gopikas* of *Gokula* (wives and daughters of cowherds of *Gokula*) were besotted with lust for *Shri Krishna*. *Kamsa* and *Shishupala* were his sworn enemies. *Vasudeva* and *Devaki* were his parents. *Nanda* and *Yashoda* of *Gokula* had brought *Him* up as their son, not knowing that he was not actually their son.

*Lord Shri Krishna* says that ‘After the *Bhakta* becomes united with *Me*, his caste, *Varna*, *Ashram*, low or high birth, *Karma*, nothing whatsoever matters at all. The rivulets, even if full of dirt, become the *Ganges* and as sacred as it is, after merging in it. Just like that, the *Kshatriyas*, the *Vaishyas*, the *Shoodras*, the women, the lowest born, and even the birds and animals, who unite with *Me* by their *Bhakti* are fulfilled. Uniting with

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<sup>28</sup> *Dny, Ovis* (9-457, 458, 460, 474, 395, 396).

*Me* destroys their natural *Rajoguna* and the *Tamoguna*, which had disqualified them by birth. They enter *My Parama-dhama*, the highest place for the *Bhaktas*, irrespective of their caste and creed.’

*Lord Shri Krishna* further says that ‘*I* recognize and value their *Bhakti* only. Before it, all distinctions like small and great, high and low, sinners and *Sadhus*, are of no value to *Me*. For *My* worship and pleasure, there is no dearth of means.’

‘If offered with devotion, anything can be used for it, like a leaf, a flower, a fruit, or even a drop of water will do. Really speaking, all these means are just secondary to the aspect of their devotion to *Me*. Anyone who worships *Me* from the bottom of his heart can attain to *Me*.’

### ‘*Vasudevah Sarvamiti*’

After narrating the uniqueness of *His Bhaktas*, *Lord Shri Krishna* tells about their general attitude and actions.<sup>29</sup>

‘*My Bhaktas* become united with *Me* and therefore, become one with the *Vishwatman*, who is none other but *Me*. They witness *Me* in all the *Bhootas* (beings) and in themselves. Hence, they do not differentiate between the *Bhootas* and themselves. *I* am the *Triputi* of *Drashta*, *Drishya* (the world), and *Drishti* or the *Darshana* (the experience of the *Drishya*). The world itself becomes for them the experiencing of *Me* - the *Lord Shri Vasudeva* in everything everywhere. They are also themselves *Me* (i.e. *Ishwara Shri Vasudeva*). The *Shrutis* that say ‘*Sarvam Khalvidam Brahma*’ - ‘*All is the Brahman*’ becomes a reality for *My Bhaktas*. Such *Bhaktas* are the real *Jnanins* and the greatest amongst all of *My Bhaktas*. For them ‘*Vasudevah Sarvam*’: ‘*All this is Shri Vasudeva, the Lord*’ becomes a fact.’

### **Yoga Practice (Abhyasa)**

*Dnyanadeva* describes in some other *Ovis* the process of the *Yoga*, and its practice (*Abhyasa*), recommended for attaining to the state of ‘*Vasudevah Sarvamiti*’.<sup>30</sup>

‘The *Yoga* practitioner should fill his mind with the thoughts of the *Ishwara*. He should be steadfast in pursuing his goal. He should feel that

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<sup>29</sup> *Dny, Ovi (7-136).*

<sup>30</sup> *Dny, Ovis (9-517-519; 8-79).*

the entire world is filled with the *Ishwara*. He should fix his *Dharana* and *Dhyana* upon the *Ishwara*, meditating about *Him* as the one who pervades his *Antaryama* and the entire universe. The meditation should be treated as a *Yajna* in which he should offer the oblation of all his desires. That will be, then, a true *Yajna*, by a committed body, mind, *Buddhi*, and *Chitta*. Thus, he becomes the truest performer of the *Yajna* sacrifice since his *Karmas*, desires, and inspirations, are all full of the *Bhakti* of the *Ishwara*.<sup>31</sup>

‘When the *Yogin*’s mind, body, *Buddhi*, *Chitta*, and the *Antahkarana*, are all filled with the *Swaroop* of the *Ishwara*, when he offers his entire self to *Him*, he becomes united with *Him* and thus attain to *His Swaroop*.’ This is in a nutshell what *Lord Shri Krishna* assures *His* devotees following the path of the *Yogins*.

### ***Yoga-yukti***

*Yukti* means a method, practice, secret of doing or achieving something, wisdom. Here *Yoga-yukti* means the secret and practice for attaining perfection in *Yoga*. *Lord Shri Krishna* now suggests a few methods for meditation upon *Him*.

If the student practitioner of *Yoga* cannot immediately undertake the aforesaid process, *Lord Shri Krishna* suggests<sup>31</sup> that: ‘If one cannot give one’s entire time and *Mind-Buddhi-Chitta-Antahkarana* complex for meditation upon *Me*, let him just start with meditating as foresaid for only a moment every day. Let the *Chitta* experience the bliss of it at least for a moment. When the mind will experience that bliss, it would start craving for it as this daily practice progresses. The *Chitta* will start accumulating the *Samskaras* (impressions) of that daily pleasurable practice. The moments spent thus in meditation will reduce by degrees the tendency of the mind to run wayward to the worldly pleasures.’

‘The Moon that appears full on the full moon night progressively goes on reducing daily, until it disappears on the night of the new moon. Likewise, the *Mind-Buddhi-Chitta-Antahkarana* complex, fully absorbed in the worldly pleasures, will start diverting to meditation and gradually become neutral to the pleasures of the world. Slowly but certainly, it will start relishing the extended joy of meditation and steady itself in *My Dhyana*.

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<sup>31</sup> *Dny, Ovis (12-104-106, 108, 109, 113).*



Finally, attaining the *Samadhi* in *Me*, it will become filled with *Me*. In this manner, if the *Yogin* starts with the daily practice, even of a short duration, he will be led to the goal ultimately.’

### ***Samadhi***

When the *Yogin* keeps up the practice of the *Yoga* on a regular basis, he attains the *Samadhi* without much effort. Saint *Dnyaneshwar* says,<sup>32</sup> ‘When the mind starts regularly experiencing even the momentary pleasure of meditation, it starts craving for it. The *Yogin*, by that practice and the *Samskaras* of *Yoga* practice of his previous births, starts getting the fruit of *Yoga*.’

‘The wayward senses craving the worldly pleasures become slaves of the mind. The mind starts controlling the *Prana* and *Apana*. They start diffusing into the *Murdhni-akasha*.’

‘The practice of the *Yoga* (*Yogabhyasa*) automatically accomplishes all these complex *Yogic* processes. The *Yogin* does not even realize how this process is being carried on without his conscious connivance.’

Saint *Dnyaneshwar* further says: ‘But the result of this automatic process is the great achievement of the *Samadhi* state which is very difficult to attain despite great efforts. Figuratively speaking, the *Samadhi* state, so much sought after by all the devotees, comes to such a *Yogin* of its own accord, seeking his address, and his mind becomes immersed in it very easily.’

‘Really speaking, only the greats, who have fully subdued the vicious triad of desires, anger as a result of their non-fulfillment, and lust for sensory pleasures(*Kama-Krodha-Lobha*), can attain that greatest state of the *Samadhi*. But even a humble student of the *Yoga*, too, can attain it and more effortlessly.’

Saint *Dnyaneshwar* further says: ‘The *Yogin* who attains the *Samadhi* state is a king of the *Yogins*, an *Adwaya Bhakta*. Like the bead of gold and the gold both are gold; or the wave on its surface and the water itself are both but water; the *Bhakta* who has thus fully surrendered to the *Ishwara* by

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<sup>32</sup> *Dny, Ovis* (6-420, 460, 461, 444, 401; 18-1400, 1405).

*Yoga* is the *Ishwara Himself*. When that state results, the *Bhakta* experiences the real joy of the *Adwaya-bhakti*.’

Note 1: *Murdhnyakasha* (*Murdhni-akasha*) is literally, the *Akasha* at the *Murdhni-sthana*, at the top of the head, eight finger-widths away from the *Bhroo-madhya* and four finger-widths before the *Brahma-randhra*. It is the place in the last phase of the *Kundalini*’s travel toward the *Brahma-randhra* on the *Sushumna* path.

Note 2: *Adwaya* means non-separated; one with it, with no distinction between the two. Here, *Adwaya Bhakta* means that the *Bhakta* who has united with the *Ishwara* - his *Dhyeyya*.

### **Confluence of the Four-fold Yogas**

It has been said earlier that the paths of the *Karma*, the *Bhakti*, the *Jnana*, and the *Yoga*, are not distinctly separate. The aspirant (*Mumukshu*) may choose any one path to begin with, till he attains the goal of *Adwaya-Bhakti*. The final goal of each of these paths is the self-same *Samadhi* state, same kind of the *Samadhi* for each of these paths. These four paths may appear distinct to the beginner due to ignorance. But when he progresses on the path he has chosen, he starts discovering their unitary nature.

The *Yoga* of *Gita* or the *Bhakti* it propounds is the serene confluence of all these four paths. We are going to come across it often in our further discussion in exploring '*Yoga of Gita Expounded by Saint Dnyaneshwar*'. *Lord Shri Krishna* has *Himself* propagated the secret of the *Adwaya-bhakti-yoga* for the world, by narrating it in *Gita* to *Arjuna*, one of *His* greatest *Bhaktas*.

### **‘Gitamritam’: ‘Partho Vatsah’**

*‘Partho Vatsah’* is an allegory upon a cow and its calf. The milk comes out of the cow’s udder for its calf because of its love for the calf. However, the remaining milk after the calf is satiated comes in use to others as well. Thus, the calf and cow, both are responsible for producing the useful milk for the rest of the world. Similarly, *Lord Shri Krishna*, *‘The Celestial Cow’*, gave out the milk of *Gita* for its beloved calf, *Arjuna*. After *Arjuna* was satiated, the remaining milk of *Gita* still came to benefit other people. That is how *‘Partha’* (*Arjuna*) is the *‘Vatsa’* (calf) (*‘Partho Vatsah’*) in this cow-calf duet of *Lord Shri Krishna* and *Arjuna*.

The '*Milk of Gita*', when the devotees drink it, benefits them by finally endowing them with the *Adwaya-samadhi-yoga*.

### **For Whom *Gita***

*Lord Shri Krishna* tells *Arjuna* that: 'You may give the knowledge contained in this *Gita*, though it is the greatest of all mystic secrets, to anyone who is fully devoted to *Me* and surrenders to *Me*, if he seeks it out of full respect for *Me* and provided that he is a straight-forward person, without any ulterior motives. O *Arjuna*! I have narrated this great mystic secret to you because, at the moment, there is none other who is so well qualified.' <sup>33</sup>

Saint *Dnyaneshwar* says that 'The *Great Mysticism of Gita* was revealed by *Lord Shri Krishna* for the entire world, on the pretext of narrating it to *Arjuna*. This *Gita* is the *Amrita (Elixir)* for the whole world and all the people.'

*Lord Shri Krishna* says that: 'This *Gita* is such a great secret that it is fit only for the worthies. Whoever explains it to *My Bhaktas* gets the credit equal to that of uniting the lost baby with its mother. One who unites *My Bhaktas* with *Gita* will definitely attain to *Me* after death.' That is the grand assurance of *Lord Shri Krishna* to the world.

### **The Jewel of *Atman***

Further *Saint Dnyaneshwar* adds<sup>34</sup> that: '*Gita* is *The Most Invaluable Jewel*. One who possesses it gets to embrace the *Atman*. *Gita* is the essence derived by churning the vast ocean of the scriptures. The *Gita-tattwa* is indescribable. It is beyond the realm of words. It shines out wordlessly before the saints and the *Yogins* who have become united with the *Paramatman*.'

### **'A Handful of *Ovis*'**

In the end, *Saint Dnyaneshwar* respectfully offers the *Ovis* of his compendium, '*The Handfuls of the Ovi Flowers*' of *Dnyaneshwari*' upon the feet of the *Ishwara* who is the *Vishwatman*.<sup>35</sup>

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<sup>33</sup> *Dny, Ovis* (9-40, 41; 18-1467, 1512, 1513, 1417).

<sup>34</sup> *Dny, Ovis* (18-1323; 1-58, 53).

<sup>35</sup> *Dny, Ovi* (11-708).

### ‘Pasaya-dana’

Saint *Dnyaneshwar* feels fulfilled that his life’s mission has been thus accomplished by composing *Dnyaneshwari* to comment upon *Gita*. He finally prays to the *Vishwatman Ishwara* for the wellbeing and uplift of the masses. This prayer at the close of the last chapter of *Dnyaneshwari*<sup>36</sup> is known as the ‘*Pasaya-dana*’: ‘*The Gift of The Shreyasa, Ultimate Good and Wellbeing of All*’. His following words tune in to our hearts:

‘*O Vishwatman Lord! Kindly be pleased with my Jnana-yajna, in the form of my offering of this commentary on Gita, Dnyaneshwari. O Paramatman! Kindly remove all that is inauspicious in the world. Let the Ajnana devouring the beings be dissolved. Let them all become attuned to the Satkarma that Gita recommends. Let them realize the Lord Shri Vasudeva who is at their heart and who dwells in this entire world, its beings and non-beings. Let them have the Sakshatkara of Ye, O Lord!*’

The *Vishwatman*, pleased with Saint *Dnyaneshwar*’s entreaties, grants him the *Pasaya-dana* that he has been praying for. He says through his *Guru*, Saint *Nivrittinatha* that ‘*Let It Be So! O Dnyanadeva! Dnyaneshwari, your commentary on Gita, will surely help all the Jeevas to trade upon the path of wisdom and Jnana, and definitely yield to them the Shreyasa. Those who bathe in this Ganges of thy own speech will not remain in the gulfs of the Ajnana.*’

Saint *Dnyaneshwar* was overjoyed with the assurance of the *Paramatman* and so closes the final of the *Ovis* of *Dnyaneshwari* on a grand note of serenity, Bliss (*Ananda*), and immersion of the *Self* into the *Paramatman*.

Note 1: *Satkarma*, literally, means good *Karma*. Here it means the *Karma* that leads to the realization of the ‘*Sat*’ i.e. the *Paramatman*.

Note 2: The achievements of humans are categorized as *Shreyasa: Moksha*; and *Preyasa*: the worldly pleasures.

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<sup>36</sup> *Dny, Ovis* (1793, 1794 and the rest).

### **Essence of *Gita* and *Dnyaneshwari***

We have thus far seen the brief narration of the subject matter of *Dnyaneshwari* through the selection of its *Ovis* by Saint *Shri Swaroopananda* of *Pawas*.

*Gita* highly recommends and upholds the path of the *Ishwara-pranidhana* to attain to the *Samadhi*. We may note that this is the path of the *Bhakti* which is undifferentiated with *Yoga*. This is what is called the *Adwaya-bhakti* and Saint *Dnyaneshwar's* literary compositions all expound it.

### **Adwaya-bhakti: *Karma-Bhakti-Yoga-Jnana* Synthesis**

On its face, the *Adwaya-bhakti-yoga* appears to differentiate between the aspects of the *Karma*, the *Bhakti*, the *Yoga*, and the *Jnana*. The *Karma-yoga* follows the path of *Karma*. The *Yoga* path follows the *Dhyana-yoga*; or the *Guru-given Kundalini-yoga*. The *Jnana-yoga* follows the quest of *Jnana*. And the *Bhakti-yoga* follows the path of *Bhakti*. Still the attainment of the *Adwaya-bhakti* is the pinnacle all these paths aim at. When the *Jeeva*, bedecked as it is with this *Bhakti*, becomes united with the *Paramatman*, there is no parallel.

When Saint *Dnyaneshwar* recounts the states of these *Bhaktas*, he totally forgets the path which each had traversed upon and how he has reached that state. Drunk himself with the nectar of that *Bhakti*, he sometimes, forgetting the context, calls the *Bhakta* as a *Jnanin Bhakta*; sometimes, the *Yogin Bhakta*; sometimes the *Bhakta* who has attained the *Naishkarmya Siddhi*; and still at some other times, the *Ananya-bhakta*.

The main reason behind losing the apparent distinction between the four paths is the dissolution of the *Triputi* as a result of each path. Apparently, the *Triputi* of each may be different, like that of *Jnana-Jnanin* and *Jneya*, *Karta-Karma* and *Karya*, *Dhyata-Dhyana-Dhyeyya*, or *Bhakta-Bhakti* and *Bhagavana*.

However, when all these *Triputis* merge into the *Paramatman* who is at their roots, there remains no distinction between the *Jnanin*, the *Karma-Yogin*, the *Bhakta* and the *Yogin*. All of them end up in the *Adwaya-bhakti* state.

Another reason is that these paths are not that distinct as they appear. They are intertwined as is shown in the later part of this author's book -

'Philosophy and Yoga of Gita and Dnyaneshwari: *Interpretation of Gita's Yoga by Scholars*' e.g. what *Yogin Aurobindo* has said in his '*Essays on Gita*'.

### ***Jnana-yoga and Karma-yoga of Gita***

Howsoever the scholars may qualify these four paths of *Bhakti*, etc. and a few other paths, *Gita* recognizes but only two paths. These are the *Jnana-yoga* (The *Sankhya-yoga*) and the *Karma-yoga* (*Atma-samyama-yoga*). The *Lord* has clearly specified these two paths that lead to the same ultimate goal of the same state of *Samadhi*. Some scholars have tried to distinguish between the *Samadhi* states of the *Jnanin*, the *Bhakta*, the *Karma-yogi*, and the *Dhyana-yogi*.

But that is pure ignorance. The practical fact that the *Yogins* subscribe to is that the final state of *Samadhi* is the same for all. The scholars usually are sitting in the ivory tower, without any practical *Yoga* experience. Let us ignore them and proceed further.

Very few of the *Mumukshus* are entitled to the *Jnana-yoga* path, as it requires greatly discriminating intellect and *Vairagya* (renunciation). However, all the persons, irrespective of their abilities, are entitled to the *Karma-yoga* path.

Let us be clear that this *Karma-yoga* is distinct from what the scholars have classified it as one of the four or more paths. It is just the other path than the *Jnana-yoga* as per *Gita*. It covers the entire gamut of *Karma*, *Bhakti*, *Jnana*, and *Dhyana-yoga*, all in one, without much distinction or any identity of a separate path as such for each.

It is the only and the central *Yoga* of discussion under *Gita*, in all its chapters. The only exception is the *Jnana-yoga*, aka, *Sankhya-yoga*, of the 2<sup>nd</sup> chapter of *Gita*. It is narrated only for the sake of giving the full gist of the gamut of the *Yoga-shastra*; and not by way of which *Yoga Gita* preaches and upholds for all.

The *Mumukshu* has to take recourse to the *Karma*, the *Bhakti*, the *Dhyana*, and the *Jnana*, all simultaneously, although any one or the other element may predominate from time to time, depending upon the *Samskaras* on the *Chitta* of the *Karma-yogi*. The eminent *Karma-yogi*, the great Indian patriot, *Shri Lokamanya Bal Gangadhar Tilak*, has similarly concluded in his epitome on *Gita*: '*Gita-Rahasya*', though in different words, as one can read him.

### **Saguna and Nirguna Worship**

The *Karma-yoga* of *Gita* again bifurcates into two sub-paths, depending upon the *Dhyeyya* of the *Saguna Ishwara* and that of the *Nirguna Brahman*. Those whose intellect has decided that the *Ultimate Tattwa*, the *Brahman*, does not have any description; *It* is beyond names and forms; and have, therefore, taken up to worship *It* in its *Nirguna Nirakara* aspect to merge into that aspect by the *Yoga* are the ones whom *Lord Shri Krishna* calls as the *Avyaktopasaka*, worshippers of the *Avyakta*.

Those who have decided that the ultimate *Tattwa*, although *Nirguna*, *Nirakara*, and *Avyakta*, does manifest in its *Saguna Avatara* of names and forms and it is what fills the universe; and is at the core of everyone and everything, are called the *Vyaktopasakas*.<sup>37</sup>

### **Saguna Dhyana-yoga**

Love between the *Ishwara* and the *Bhakta* is viable only in the *Saguna* form of the *Ishwara*. The *Nirguna Nirakara Infinite Brahman* cannot be imagined and it is not amenable to the sentimental (*Bhava*) worship. It can only be the *Jnana* that can really attain one to it, not the *Bhakti*.

The *Ishwara* really can love those who worship *His Saguna* form. It is they who can be really the *Bhaktas* and the *Yogins*. For them, *He* appears in the form of the *Sadguru*. The 6<sup>th</sup> chapter of *Gita* is for both the *Saguna* and the *Nirguna* worship. However, the *Saguna* worship, especially that of the *Sadguru*, is the topic of the greater interest to Saints, in particular to Saint *Dnyaneshwar*.

### **Real Yoga of Gita**

Saint *Dnyaneshwar* upholds, like *Lord Shri Krishna*, the *Saguna* worship. He has stressed only too often the *Dhyana-yoga* which is *Guru*-given, based upon the *Kundalini*'s awakening and the process of the *Laya*, ending in *Samarasya* with its *Dhyeyya* of the *Saguna Ishwara*. He considers the *Pantharaja* (The *Raja-yoga*) to be such *Yoga*.

All the *Yogins* regard the *Rajayoga* as the easiest and simplest to attain. This method of the *Yoga*, upheld in *Dnyaneshwari*, is automatic, as we have seen from its 6<sup>th</sup> chapter earlier. The *Yogin*'s progress depends solely

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<sup>37</sup> Ref: Chapter 12th of *Gita*.

upon the *Grace* of the *Guru*, or the *Ishwara*, in this sub-path of the *Saguna Dhyana* of Saint *Dnyaneshwar*.

The *Yoga-shastra* regards this *Yoga*, as prescribed by Saint *Dnyaneshwar*, as the *Maha-yoga* (*The Greatest Yoga*). The *Kripa*, either of the *Ishwara* or that of the *Guru*, is central to it. There are many *Ovis* in *Dnyaneshwari* on the praise, worship and greatness of the *Guru*, showering his gratitude upon him.

### **Kripa and Yoga**

The *Yoga* path becomes easier to follow with the *Kripa*, the *Grace*, either of the Saints, the *Guru*, or the *Ishwara*. Hence Saint *Dnyaneshwar* feels that the *Yogins* should follow this easy path that gives the fruit of the *Samadhi* at the earliest. His magnum opus - *Dnyaneshwari*, is the *Lamp* lighting that path for eternity, truly on the lines of *Gita*. Hence, we may regard his *Pantharaja* as the most preferred *Yoga* method and process of *Gita*, too.

Toeing the line of my patron Saint *Dnyaneshwar*, I sincerely offer this work, in his words, at the lotus feet of *Him*, Lord *Shri Krishna*, who dwells in the heart of our hearts:

*And Filling to the Brim,  
Handfuls Of Flowery  
And Fragrant Words These,  
Inspired by Him Indeed  
And Untainted,  
Proffer do I With Devotion,  
Upon the Lotus Feet  
Of the One Divine,  
Who Is at The Heart  
Of Universe Mundane This.* <sup>38</sup>

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<sup>38</sup> 'Bharuni sadbhavachi anjuli, miyan voviyan fule mokali; arpili anghri-yugali, Vishva-rupachiyani.' (11:708, Dny).

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**OM- OM- OM-OM- OM- OM- OM- OM- OM**

*With the Best of Flowers,  
Sevantika, Bakula, Champaka, Patali,  
Punnaga, Karavi and All;  
Taking the August Leaves of Bilva,  
Pravala, Tulasi and Malati Trees;  
O the Lord of All the Universes:  
Let me offer My Homage Gratefully,  
At Thy Lotus Feet.  
O Kind Lord!  
Bestow Upon Me,  
Thy Generous Grace,  
And Blessings.*

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*O Govinda!  
This Work is Thy Own.  
I offer it  
To Thee.  
By doing so,  
I pray,  
I May Forever,  
Dwell in The Lotus  
At Thy Feet!*

\*\*\*\*

*SO BE IT,  
BY HIS,  
SHRI KRISHNA'S,  
GRACE AND LOVE.*

**OM- OM- OM-OM- OM- OM- OM- OM- OM**

# NITYAPATHA DNYANESHWARI

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**SWAMI SWAROOPANANDA OF PAWAS**

**ENGLISH VERSIFICATION**

‘OM! The Venerable!  
Thou the Primordial  
Proclaimed by *Vedas*,  
O Hail Thee! Absolute.  
Experiencing Thyself,  
Ye, The *Atman* Verily.’ 1

‘Thou art the *Lord Ganesha*,  
Our Intellects Enlightening,  
So says he, Nivritti’s Vassal,  
O, My friends! Listen Ye All.’ 2

‘Bow I to Thee!  
O *Shri Sharadadevi*!  
Enchantress *Divine*,  
Holding sway intense  
Over all the Universe  
By Charms sublime,  
Ye, the Empress  
Of Arts, Crafts,  
Wisdom countless.’ 3

‘*Kundalini* thou art verily  
Sheltering Life ultimately  
Jnanashakti the incarnate  
Bliss of *Chaitanya* innate.’

‘I, *Dnyaneshwar* humblest,  
Venerate *Sadguru* Most,  
In the Heart of my Heart.  
Because by His *Grace* alone,  
Discerning *Atman Divine*  
From the Cosmos mundane,  
Survived I afloat to cross  
Flood-waters immense,  
Of Phenomenon diverse  
Of World enormous.’ 4

‘Abides in everything,  
Yet Untouched Pristine,  
Hidden from viewing,  
The *Chaitanya Divine*.  
The perceiving Saint,  
Realizes the Omnipresent,  
Supreme and Omniscient,  
The Élan Vital Nascent.’ 5

‘Death of the mundane  
Which ever was born,  
And rebirth of that,  
What destroyed got,  
These Cycles Endless,  
Like the water-wheel pots,  
Fill up and empty endless.’ 6

‘Travel upon royal roads,  
Come to no misfortunes  
From brutes and robbers.  
By the Light of a Lamp,  
Unfalterd, Go anywhere  
In the Darkness Utter.’ 7

‘The *Svadharmā* is a beacon,  
Follow it with ease and Élan,  
Fulfill every wish of Thine,  
With ease and efforts none.’ 8

‘Mind not the sorrows,  
Nor also the Loss.  
Nor delight in pleasures,  
And nor in multiple gains.’ 9

‘O Sadhaka earnest,  
Bear Ye all of That,  
With equanimity and elegance,  
Calamities and great distress,

On the path you may confront,  
Of *Svadharm*a magnificent.’ 10

‘Battling in dark on Way,  
Besotted by doubts grave,  
Of what is right and Not;  
Listen, Ye, O *Partha* Great!  
Enquiring with Seers past,  
I say *Krishna*, your mentor,  
Desert never duty superior,  
To thine *Svadharm*a pure.’ 11

‘But long Ye never for fruit,  
Of *Karm*as set to duties cast  
By *Shastr*as and *Smrit*is thus  
Upon your strong shoulders.

But never let that Be,  
Deviating from these,  
Lured by sweet fruits  
Embrace bad *Karm*as  
Detested by the Seers  
And *Shastr*as virtuous.’ 12

‘O My *Arjuna*, dearest!  
Attuned to *Yoga* fast,  
Thy *Chitta* devoted to Me,  
And merged in the *Divine*.  
Do all thine *Karm*as best,  
Without longing for Fruit  
Of whatever you do that.’ 13

‘Also remember but,  
For all the while yet,  
If a *Karma* launched,  
Competes all by fate,  
Utterly Happy be not. 14

And if by fate same,  
The act fails in aim,  
Let not down thy heart  
Reigned all is by fate.' 15

'And the cardinal principle of all,  
Whatever *Karma* done ill or well,  
Given up to the *Lord* Primordial,  
By that method simple,  
Perfection reach it will,  
Freeing Ye of its fruits all  
Binding to *Prakriti* Soul.' 16

'Or any *Karma* you do,  
Imminent and justified,  
Without longing for its fruit,  
Thus will it bind you not.' 17

'O *Arjuna*! Note carefully that  
Following the *Svadharma* path,  
Of Varnashramadharma strict  
As by the *Vedas* divine meant  
Surely reach the gateway will One  
Of *Moksha* and realize the *Atman*.' 18

'Know *Svadharma* as *Yajna*  
Of the Day, O Ye Wise One!  
To be followed very regularly.  
Accepting this law sincerely  
You will get no sins certainly.' 19

'If Ye unwisely heed me not  
And *Svadharma* track desert,  
Steeped in proscribed deeds  
By *Shrutis* and *Shastras* wise,  
Will you then reap the fruits  
Of *Karmas* corrupt and selfish,  
That of being reborn in cycles  
And bonded to World per se

Never to enjoy the Heavens  
Nor ever attaining *Moksha*.’ 20

‘O *Arjuna*! My advice well-taken!  
Follow the *Svadharma* lifelong.  
Ever greatest *Yajna* performed it’s,  
Without break until the breath lasts.  
I am pleased with that effort sincere.  
The Bondage you will never suffer  
To *Prakriti* and the World mundane  
To repay will you be never reborn  
Debts of *Karmas* in past lives done.’ 21

‘I stress it again, My *Arjuna* dear.  
The *Svadharma* I, *Ishwara*, order  
To humanity at large all,  
Out of love for them all,  
For being followed by all.

Accept that *Karma* all  
And find Me Ye will,  
As certainly as you see  
This world itself unique.

Receiving Blessing Eternal mine  
You will rest in peace *Divine*.’ 22

‘Follow that *Karma* allotted so by Me,  
Everyone’s and yours it is Life stream,  
Giving succour to you all forever,  
To Me, *Ishwara*, in all the Hearts,  
And the *Atman*, it is greatest service.’ 23

‘Worshiping by flowers, O Fighter Valiant!  
Of *Karmas* own, pleases *Ishwara* the most.’ 24

‘Still know Ye!  
Dismayed be not  
By *Shastras*’ dicta.

*Karma* whatever befalls  
 To Thy lot in life's course,  
 Do it and offer it to Me  
 With heart devotion-full.  
 To sunder, enough that is,  
 World's strongest bonds.' 25

'And also in mind bear  
 Not to allow the *Ahankara* dear,  
 The notion of I, me and mine  
 Into *Karma* you have done;  
 That I am the doer  
 And This *Karma* doing.  
 Lest it bind you  
 To *Karma*-Wheel!' 26

'Thus discarding them  
 The I, mine and me,  
 The notion of body and mind  
 Being you and Thy Own *Self*,  
 Go unhindered in the World,  
 Enjoy pleasures come your way that.' 27

'Be a *Yogin*, O *Arjuna*!  
 Controlling mind thine,  
 Become steadied in heart.  
 Engrossed in I, the *Ishwara*,  
 Let the senses enjoy to the hilt  
 All the pleasures they crave  
 And what Not.' 28

'Listen Ye O *Arjuna* ambidextrous!  
 This Life is for doing the *Karmas*.  
 The body and mind you get  
 Is but for doing your lot.  
 They who fear bondage by it  
 Of doing the *Karmas*  
 Are none but dunces.' 29



‘Those who know how  
To do the *Karmas* unbinding  
Attain to the *Moksha Divine*  
And its Blissfulness,  
Without deserting them.  
Like Did Janaka and other *Jnanins*  
Long before our Times.’ 30

‘But the *Jnanins* too,  
Attained to the *Moksha*,  
Have to do *Karmas* well  
They cannot simply fail  
To do *Karmas* all  
To set an example  
Before the people.’ 31

‘Like one who with sight  
Can lead the blind on the way,  
The *Jnanins* likewise  
Ought to show the way,  
To *Ajnanins* all the way  
How to track the right way  
For *Moksha* in same way  
Doing *Karmas* in like way.’ 32

‘It is the world’s normal way  
To follow the elders all the way.  
Whatever the *Jnanins* do always  
The *Ajnanins* will follow by the way,

Calling it the righteous way,  
The *Dharma* of the right way.’ 33

‘So it is with common people.  
Hence *Jnanins* and Saints all  
cannot forsake *Karmas* at all;  
But have a duty special  
To do the *Karmas* all very well.

I, *Shri Krishna*, always  
By Myself do it likewise.' 34

'To them United with Me,  
Their minds absorbed in Me,  
In the *Ishwara*, That I am,  
The *Karmas* take place  
By their bodies in their presence,  
Like the household operates  
In the lighted lamp's presence.' 35

'They just do the *Karmas* all,  
But their bondages don't entail  
Like in water a lotus leaf  
Never shall wetten itself.' 36

'But a body too have they,  
Become affected by it they,  
Sorry and happy do feel they,  
Still tell I *Krishna* that are they,  
*Parabrahman* Incarnate in them.' 37

'Their bodies wander in the world  
Suffering fate and fortune untold,  
Come what may calamities great  
Or the senses impulsive may fret,  
Remain undisturbed they meditate,  
United in Me straight and honest.' 38

'Ye, O *Arjuna*! Appreciate.  
*Yoga* is Equipoise of fickle *Chitta*  
With *Paramatman* the agreed target  
Of faculties of mind and intellect  
Steadied in *Yoga* thus  
Devoid of any fruits  
*Karmas* always take place.' 39

'O *Arjuna* Great! To Me listen.  
*Chitta* always with satisfaction,

- No place for world, pains none,  
Is the state of *Yogins* well-known.' 40
- 'If from the stomach rises  
A spring of Elixir delicious.  
Why would one feel then  
Thirst and hunger, ever none.' 41
- 'When the heart is happy,  
Can there be any pain;  
Easily steadies the intellect,  
In *Swaroopa* of the *Atman*.' 42
- 'Like a lamp a flicker knows not,  
In a place wisp of wind without,  
The *Yogin*'s mind and intellect,  
Waver not in *Paramatman* thereat.' 43
- '*Karma* who rues not,  
Expects never its fruits;  
Untouched by desire  
Of *Karma* he wants to do  
And bring it to an end;  
Burning *Karmas* wholesale,  
Into the Fire of *Jnana*,  
Verily is he *Parabrahman*  
Incarnate in form human.' 44 to 46
- 'To obtain the *Jnana* foremost,  
To ignite the fire of *Jnana* Great,  
One has to worship Saints eminent;  
Giving whole mind, body and spirit.' 47
- 'Oh! The Saints Great  
Know the *Lord*'s secret  
Service with humility is the gate  
To enter their noble heart.' 48 and 49

‘Pleased with Ye,  
 Bless they wilt Ye,  
 With the *Jnana Divine*  
 Of the Cosmic *Atman*.  
 So enlightened heart Thine  
 With Celestial realization,  
 Will long no more  
 Worldly pleasure.  
 With it when see Ye,  
 All beings and Ye  
 Always in Me.’ 50 and 51

‘Light of knowledge this,  
 Night of ignorance dispels  
 That to the Worldliness binds Ye,  
 O *Partha*! When *Guru* blesses Ye.’ 52

‘May Ye be the storehouse of sins,  
 And ocean fathomless of ignorance,  
 Unscalable mountain of worldliness,  
 It’s all nothing damn  
 Before power of *Jnana*.’ 53 and 54

‘That *Jnana* is in Heart of everyone  
 With the *Guru*-speak, it’s a bit seen.  
 Once by his *Grace* happens that  
 You will start experiencing it,  
 Uniting in Me, in everything  
 And longing no more anything.’ 55

‘Wonder one may, my nature what is;  
 Say some I am World with its creatures;  
 And theorize that I pervade this universe,  
 But know Ye I am neither that nor this,  
 Out of fire arises the smoke,  
 But the fire is not in smoke’  
 So the World may arise out of Me  
 Know I am neither in it nor that in Me.’ 56

‘Five constituents the body has;  
*Prithvi, Aapa, Teja, Vayu, Akasha.*  
 Tied by the thread of *Karma* it cycles,  
 Through the wheel of births and deaths.  
 In consuming fire of Time butter-ball it is  
 Vanishes in an instant a fly spreads wings.’ 57 and 58

‘That’s the body ephemeral  
 Unlike the *Atman* Primordial.  
 It exists because it is perennial.  
 True in form and original,  
 Need not substantiate its  
 Ancient than all Existence. 59

‘O *Partha*! Ask me the *Atman*’s state.  
 I say neither it is the World nor it is not.  
 It neither does anything nor not doing it.  
 Neither gross it is nor subtle is it.  
 Being *Nirguna* is always its state.’ 60

‘O verily the *Atman* is it,  
 Neither Bliss nor without.  
 Nor bonded nor Mukta  
 Neither one it is many not.’ 61

‘Know Ye not that state,  
 But they become all that  
 Parama-tattwa ultimate  
 Discrimination innate  
*Atman Anatman* is what  
 Like the Swans Know by instinct  
 Water what is and milk is what.’ 62

‘Such are these *Jnanins*,  
 Playing in the World this,  
 Keeping Me in their Hearts,  
 I, who all this World is.’ 63

‘Home theirs this World is,  
 Conviction theirs such is,

- Why! They become Universe,  
Sincere at their hearts' cores.' 64
- 'Even so they still worship Me  
In their hearts indeed sincerely,  
Would I not give the best place  
To them in Me and My palace?' 65
- 'I may not be in *Vaikunttha*, My abode;  
I may not remain behind Sun to shine;  
Desert I may the minds of *Yogins* great;  
But always will be I without fail there found,  
Where My Devotees My names chant aloud. 66 and 67
- '*Krishna Vishnu Hari Govinda* My names.  
Volumes of chants sonorous singing thus.  
Narrating in it their *Atman*'s visions glorious,  
My glory they tune in to and sing My praise 68
- 'My devotees those speak but only of Me.  
See their eyes only My *Swaroop*a and Me.  
Think their minds all time about just Me.  
Hear their ears but always Glory of Me.  
Bodies theirs adorned with service to Me. 69 and 70
- 'May low-born be My devotees,  
May them be disentitled to *Vedas*,  
But they are an equal of Me,  
Once they have merged into Me. 71
- 'Lost are their disqualifications,  
When they merge in Me once.' 72
- Rivulets and streams all,  
Are individual till they all,  
Don't merge into Ganges River,  
To become themselves the River. 73

'Kshatriyas, Vaishyas and Shoodras,  
And all the women and lower class,  
Have no disqualifications then,  
They merge into Me once when.' 74

'O *Arjuna*! To Me Listen,  
*Vaishya Shoodra* and women,  
Come to My Home When they all,  
Devote to Me with hearted whole.' 75

'I just know devotion supreme,  
Know not low or high classes,  
Of devotees Mine own thus,  
Who to Me devote supreme.' 76

'Flowers leaves fruits all,  
Excuses for devotion all,  
To express devotion to Me,  
All I want is devotion to Me.' 77

'With no distinction in beings all,  
He sees Me in everything and all.  
Thus he is devoid of enmity to all,  
Devoting to Me in the World all.' 78

'Sees he then Me in the World entire,  
Worships Me Vasudeva everywhere.  
He is therefore devotee supreme  
And amongst *Jnanins* top supreme.' 79

'O *Arjuna*! Fill it with Me,  
Thine mind devoted to Me,  
Bow and prostrate to Me everywhere,  
Filled alone in World this everywhere.' 80

'In fire of meditation upon Me,  
Burn Ye desires all and many.  
This the *Yajna* grand for Me,  
Performed ever by any.' 81

‘Enriched thus by *Grace* Mine,  
Will Ye be one in *Swaroop*a Mine.  
Disclosing to Ye I am,  
This secret from heart Mine.’ 82

‘Truly if can Ye give Me  
Mind and intellect in *Swaroop*a *Divine*,  
Will Ye merge surely in Me  
I *Krishna* with oath tell Ye.’ 83

‘And if Ye give cannot  
To Me your *Chitta*  
With Mind and Intellect  
Whole and undivided,  
Do this for a moment  
Give it to Me at least,  
In the day of twenty  
And hours four long.’

‘When thus it rests in Me  
Experiencing Bliss *Divine*  
That will away it turneth  
From desired objects  
Of other pleasures.’

‘Then like the full Moon  
Whole fortnight Wanes  
To nothingness in skies,  
It too wilt come out  
of things worldly just  
And rest in Me will it  
Slowly but assuredly  
And become itself Me.’

‘O *Arjuna*! Habit strong has it.  
Attaches to pleasure shown it.  
Do show it only pleasures  
Of Me alone experiential.’



'Practice this always with  
Mind, *Chitta* and intellect  
To meditate and in Me unite.'

'Impossible nothing is  
To perfect steady practice.  
So come into Me  
With practising this  
*Yoga* incessantly.'

84 to 89

'Center of *Yoga* Mind is  
It for pleasures seen Lusts.  
Show it pleasure of My Bliss  
It will to Me take Thence.'

90

'Once on *Yoga* Path standard,  
Travels one for time some,  
Automatic that practice becomes,  
when the *Kundalini* awakens.'

'Coiled three and half in Kanda  
Arises she like lightening bolt  
Flames of *Jnana*'s fire incarnate  
On her way to Shiva's embrace.'

'Then under mind come Senses.  
Merges it in Tattva Pavana  
Into *Akasha* merges Pavana.  
*Rajayoga* practice maketh  
Tattva-Laya totally perfect.'

'Begun by meditation on Me,  
For a moment cursorily,  
Taketh it to goal supreme,  
*Samadhi* attained with  
Ease without seeking.'

'Know it is but for one  
Who desires also shuns

And anger at their frustration,  
Lusting not for worldly goods,  
Attains Smadhi the goal highest;  
Wherefrom originate **OM Tat Sat**  
Of **Ishwara Divine** Names,  
Take you to that celestial place  
Creates which this Universe.' 91 to 94

'Once in that place are Ye  
Be one with Me will Ye.  
Like beads of gold are gold truly,  
Come unto Me to become Me only.'

'*Soham*' is *Mantra* Supreme  
For becoming truly Me Supreme.  
*Jnana* of 'I am That' '*Soham*'  
Key it's to My *Swaroopa* Supreme.' 95 and 96

'The *Rajayoga* this is,  
Also called *Pantharaja* it's  
*Rajavidya* call I *Krishna* this.'

'This highest its secret is.  
But speak it to one who is  
Not heretic who in Me trusts  
One who not slanders Me  
Surrenders his *Self* unto Me.'

'None is in times these  
To receive eligible as Ye  
Unadulterated secret this.'

'Hence I have told to Ye full  
Secret unaltered that all.' 97 and 98

'This then is Secret of *Gita*  
Topmost it is call it *Mantra*.'

'Delivers who to devotee Mine  
Is like one who unites Mother  
To the child separated from her,  
Can a child survive without mom  
And without *Gita* devotee mine.'

'He who thus delivers *Gita*  
With love immense to My devotee  
He comes after death unto me.'

99 and 100

'Thus spake *Lord Shri Krishna*,  
One Who is the *Vishwatman*,  
Most Magnificent and Beautiful,  
Who is the Sight of the World all  
Inhabiting the Universe entirely.'

101

'Sanskrit into Marathi this Dialogue  
I, Dnyanadeva, envision of *Gita*  
Between *Shri Krishna-Arjuna* earnest.'

'It's celestial, on *Paramartha Divine*,  
To attain Unity with the Supreme.'

'It's dialogue beyond words spoken,  
Of the *Paramatman* with the *Atman*.  
The unity it gives with *Paramatman*  
Beyond experience of senses it is.'

'*Paramatman* its objective attained is,  
Before dialogue even commences.'

'Dialogue of dialogues it is  
That even them attracts  
Who everything renounce.  
It's Saints' personified experience  
And of the *Yogins* who are at one  
In '*Soham*' state in the Supreme.'

'Them all find bewitching this,  
Spoken word of the *Divine* it is  
Of *Lord Shri Krishna* Himself.' 102 & 103

'It's *Gita* the world calls it.  
*Vedas*', Scriptures' essence Supreme  
And the key to open the door  
To *Paramatman*'s antechamber  
And entering embrace *Him*, Supreme.  
That then will adorn you like Gem  
Anywhere which has no equal.'

'Cow produces milk for her calf.  
It entire household does enjoy.  
Narrated *Gita Shri Krishna*  
Help his beloved *Arjuna*  
To Unite with *Paramatman*.  
Lo! It has also come in handy.'

'Freely everyone the dialogue enjoys,  
To *Rajavidya*'s understand secrets  
Narrated in it and to emancipate  
Finally from worldly bonds  
With *Paramatman* uniting.' 104 & 105,

'Fully narrated have I that  
*Divine* dialogue to you all.'

'Let me pray in the end that  
To *Vishwatman*, *Ishwara* of *Creation*,  
'If satisfied with Supreme *Yajna*  
This I performed of Superior *Jnana*  
By *Gita*'s narration this,  
Bestow kindly *Prasada* this,  
Thy *Grace*, upon me.'

'Let destroyed be evil all.  
And wicked to good deeds turn,  
Beings all love befriend each.' 106 & 107

'Pleased *Vishwatman* thus indeed  
With my frequent solemn entreaties.  
Said He to me that 'Indeed  
Will it be so as desireth Ye.'

'Bestowal of that Ultimate *Grace*  
For the World and all its Beings  
Received thus from *Him Divine*  
Made me, the bard, Dnyanadeva,  
Blissful and Happy Most.' 108

*'And Filling to the Brim,  
Handfuls Of Flowery  
And Fragrant Words These,  
Inspired Indeed by Him  
And Untainted,  
Devotedly Proffer Do I,  
Upon The Lotus Feet  
Of The Divine One,  
At The Heart of all Who Is  
And of Universe Mundane This.'* 109

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အံ့

॥ श्रीज्ञानेश्वरी गौरव ॥

श्रीज्ञानेश्वरी अमृतगंगा । बहुत सुकृतेँ लाभली जगा ।

पावन करी अंतरंगा । अंग प्रत्यंगा जीवाचिया ॥१॥

भक्तिभावे करिता स्नान । निर्मल होय अंतःकरण ।

जीवासी परम समाधान । साक्षात् दर्शन श्रीशिवाचें ॥२॥

जिवा-शिवाची होता भेटी । मावळोनि ज्ञाता-ज्ञेयादि त्रिपुटी ।

प्रकटे सोहंभाव-प्रतीती । उरे शेवटी ज्ञप्तिमात्र ॥३॥

**အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့အံ့**

॥ श्री नित्यपाठ ज्ञानेश्वरी ॥

॥ श्रीगणेशाय नमः ॥

ॐ नमो जी आद्या । वेदप्रतिपाद्या ।  
 जय जय स्वसंवेद्या । आत्मरूपा ॥१॥ ज्ञा. १-१॥  
 देवा तूं चि गणेशु । सकलमतिप्रकाशु ।  
 म्हणे निवृत्तिदासु । अवधारिजो ॥२॥ ज्ञा. १-२॥  
 आतां अभिनववाग्विलासिनी । जे चातुर्यार्थकलाकामिनी ।  
 ते श्रीशारदा विश्वमोहिनी । नमिली मियां ॥३॥ ज्ञा. १-२१॥  
 मज हृदयीं सद्गुरु । जेणें तारिलें हा संसारपूरु ।  
 म्हणौनि विशेषें अत्यादरु । विवेकावरी ॥४॥ ज्ञा. १-२२॥  
 या उपाधिमाजीं गुप्त । चैतन्य असे सर्वगत ।  
 तें तत्त्वज्ञ संत । स्वीकारिती ॥५॥ ज्ञा. २-२६॥  
 उपजे तें नाशे । नाशलें पुनरपि दिसे ।  
 हें घटिकायंत्र तैसें । परिभ्रमे गा ॥६॥ ज्ञा. २-१५९॥  
 जैसें मार्गे चि चालतां । अपावो न पवे सर्वथा ।  
 कां दीपाधारें वर्ततां । नाडळिजे ॥७॥ ज्ञा. २-१८६॥  
 तयापरी पार्था । स्वधर्म राहाटतां ।  
 सकलकामपूर्णता । सहजें होय ॥८॥ ज्ञा. २-१८७॥  
 सुखीं संतोषा न यावें । दुःखीं विषादा न भजावें ।  
 आणि लाभालाभ न धरावे । मनामाजीं ॥९॥ ज्ञा. २-२२६॥  
 आपणयां उचिता । स्वधर्म राहाटतां ।  
 जें पावे तें निवांता । साहोनि जावें ॥१०॥ ज्ञा. २-२२८॥  
 आम्ही समस्त हि विचारिलें । तंव ऐसें हें मना आलें ।  
 जे न सांडिजे तुवां आपुलें । विहित कर्म ॥११॥ ज्ञा. २-२६५॥  
 परि कर्मफलीं आस न करावी । आणि कुकर्म संगति न व्हावी ।  
 हे सत्क्रिया चि आचरावी । हेतुविण ॥१२॥ ज्ञा. २-२६६॥

तूं योगयुक्त होउनि । फलाचा संग टाकुनि ।  
 मग अर्जुना चित्त देउनी । करीं कर्म ॥१३॥ ज्ञा. २-२६७॥  
 परि आदरिलें कर्म दैवें । जरी समाप्तीतें पावे ।  
 तरी विशेषें तेथ तोषावें । हें हि नको ॥१४॥ ज्ञा. २-२६८॥  
 कीं निमित्तें कोणे एके । तें सिद्धी न वचतां ठाके ।  
 तरी तेथींचेनि अपरितोखें । क्षोभावें ना ॥१५॥ ज्ञा. २-२६९॥  
 देखें जेतुलालें कर्म निपजे । तेतुलें आदिपुरुषीं अर्पिजे ।  
 तरी परिपूर्ण सहजें । जाहलें जाण ॥१६॥ ज्ञा. २-२७१॥  
 म्हणोनि जें जें उचित । आणि अवसरेंकरुनि प्राप्त ।  
 तें कर्म हेतुरहित । आचरें तूं ॥१७॥ ज्ञा. ३-२७८॥  
 देखें अनुक्रमाधारें । स्वधर्म जो आचरे ।  
 तो मोक्ष तेणें व्यापारें । निश्चित पावे ॥१८॥ ज्ञा. ३-८०॥  
 स्वधर्म जो बापा । तो नित्ययज्ञ जाण पां ।  
 म्हणोनि वर्ततां तेथ पापा । संचारु नाहीं ॥१९॥ ज्ञा. ३-८१॥  
 हा निजधर्म जें सांडे । आणि कुकर्मी रति घडे ।  
 तें चि बंध पडे । सांसारिक ॥२०॥ ज्ञा. ३-८२॥  
 म्हणोनि स्वधर्मानुष्ठान । तें अखंड यज्ञयाजन ।  
 जो करी तया बंधन । कहीं चि न घडे ॥२१॥ ज्ञा. ३-८३॥  
 अगा जया जें विहित । तें ईश्वराचें मनोगत ।  
 म्हणोनि केलिया निभ्रांत । सांपडे चि तो ॥२२॥ ज्ञा. १८-९११॥  
 तें विहित कर्म पांडवा । आपुला अनन्य बोलावा ।  
 आणि हें चि परम सेवा । मज सर्वात्मकाची ॥२३॥ ज्ञा. १८-९०६॥  
 तया सर्वात्मका ईश्वरा । स्वकर्मकुसुमांची वीरा ।  
 पूजा केली होय अपारा । तोषालागीं ॥२४॥ ज्ञा. १८-९१७॥  
 तें क्रियाजात आघवें । जें जैसें निपजेल स्वभावें ।  
 तें भावना करोनि करावें । माझिया मोहरा ॥२५॥ ज्ञा. ९-४००॥  
 आणि हें कर्म मी कर्ता । कां आचरेन या अर्था ।  
 ऐसा अभिमान झणें चित्ता । रिघों देसी ॥२६॥ ज्ञा. ३-१८७॥



तुवां शरीरपरा नोहावें । कामनाजात सांडावें ।  
 मग अवसरोचित भोगावे । भोग सकळ ॥२७॥ ज्ञा. ३-१८८॥  
 तूं मानसा नियम करीं । निश्चलु होय अंतरीं ।  
 मग कर्मद्वियें व्यापारीं । वर्ततु सुखें ॥२८॥ ज्ञा. ३-७६॥  
 परिस पां सव्यसाची । मूर्ति लाहोनि देहाची ।  
 खंती करिती कर्माची । ते गांवढे गा ॥२९॥ ज्ञा. ३-१४५॥  
 देख पां जनकादिक । कर्मजात अशेख ।  
 न सांडितां, मोक्षसुख । पावते जाहले ॥३०॥ ज्ञा. ४-१५२॥  
 देखें प्राप्तार्थ जाहले । जे निष्कामता पावले ।  
 तयां हि कर्तव्य असे उरलें । लोकांलागीं ॥३१॥ ज्ञा. ३-१५५॥  
 मार्गी अंधासरिसा । पुढें देखणा हि चाले जैसा ।  
 अज्ञाना प्रगटावा धर्म तैसा । आचरोनि ॥३२॥ ज्ञा. ३-१५६॥  
 एथ वडील जें जें करिती । तया नाम धर्म ठेविती ।  
 तें चि येर अनुष्ठिती । सामान्य सकळ ॥३३॥ ज्ञा. ३-१५८॥  
 हें ऐसें असे स्वभावं । म्हणोनि कर्म न संडावें ।  
 विशेषें आचरावें । लागे संतीं ॥३४॥ ज्ञा. ३-१५९॥  
 दीपाचेनि प्रकाशें । गृहींचे व्यापार जैसे ।  
 देहीं कर्मजात तैसें । योगयुक्ता ॥३५॥ ज्ञा. ५-४९॥  
 तो कर्म करी सकळें । परी कर्मबंधा नाकळे ।  
 जैसें न सिंघे जलें जळें । पद्मपत्र ॥३६॥ ज्ञा. ५-५०॥  
 तया हि देह एक कीर आथी । लौकिकीं सुखदुःखी तयातें म्हणती ।  
 परे आम्हातें ऐसी प्रतीति । परब्रह्म चि हा ॥३७॥ ज्ञा. ६-४०८॥  
 देह तरी वरिचिलीकडे । आपुलिया परी हिंडे ।  
 परि बैसका न मोडे । मानसींची ॥३८॥ ज्ञा. १३-४८५॥  
 अर्जुना समत्व चित्ताचें । तें चि सार जाण योगाचें ।  
 जेथ मन आणि बुद्धीचें । ऐक्य आथी ॥३९॥ ज्ञा. २-३७३॥  
 देखें अखंडित प्रसन्नता । आथी जेथ चित्ता ।  
 तेथ रिघणें नाहीं समस्तां । संसारदुःखा ॥४०॥ ज्ञा. २-३३८॥

जैसा अमृताचा निर्झरु । प्रसवे जयाचा जठरु ।  
 तया क्षुधेतृषेचा अडदरु । कहीं चि नाहीं ॥४१॥ ज्ञा. २-३३९॥  
 तैसैं हृदय प्रसन्न होये । तरी दुःख कैचें कें आहे ।  
 तेथ आपैसी बुद्धि राहे । परमात्मरुपीं ॥४२॥ ज्ञा. २-३३९॥  
 जैसा निर्वातींचा दीपु । सर्वथा नेणे कंपु ।  
 तैसा स्थिरबुद्धि स्वस्वरुपु । योगयुक्त ॥४३॥ ज्ञा. २-३४१॥  
 जया पुरुषाच्या ठायीं । कर्माचा तरी खेदु नाहीं ।  
 आणि फलापेक्षा कहीं । संचरेना ॥४४॥ ज्ञा. ४-१०३॥  
 आणि हें कर्म मी करीन । अथवा आदरिलें सिद्धी नेईन ।  
 येणें संकल्पेंहि जयाचें मन । विटाळे ना ॥४५॥ ज्ञा. ४-१०४॥  
 ज्ञानाग्नीचेनि मुखें । जेणें जाळिलीं कर्म अशेखें ।  
 तो परब्रह्मचि मनुष्यवेखें । वोळख तूं ॥४६॥ ज्ञा. ४-१०५॥  
 तें ज्ञान पै गा बरवें । जरी मनीं आथी जाणावें ।  
 तरी संतां यां भजावे । सर्वस्वेसीं ॥४७॥ ज्ञा. ४-१६५॥  
 जे ज्ञानाचा कुरुठा । तेथ सेवा हा दारवंटा ।  
 तो स्वाधीन करीं सुभटा । वोळगोनि ॥४८॥ ज्ञा. ४-१६६॥  
 तरी तनुमनुजीवें । चरणासी लागावें ।  
 आणि अगर्वता करावें । दास्य सकळ ॥४९॥ ज्ञा. ४-१६७॥  
 मग अपेक्षित जें आपुलें । तेही सांगती पुसिलें ।  
 जेणें अंतःकरण बोधलें । संकल्पा न ये ॥५०॥ ज्ञा. ४-१६८॥  
 ते वेलीं आपणपेयां सहितें । इयें अशेषेंहि भूतें ।  
 माझ्या स्वरुपीं अखंडितें । देखसी तूं ॥५१॥ ज्ञा. ४-१७०॥  
 ऐसैं ज्ञानप्रकाशें पाहेल । तें मोहांधकारु जाईल ।  
 जें गुरुकृपा होईल । पार्था गा ॥५२॥ ज्ञा. ४-१७१॥  
 जरी कल्मषाचा आगरु । तूं भ्रांतीचा सागरु ।  
 व्यामोहाचा डोंगरु । होऊनि अससी ॥५३॥ ज्ञा. ४-१७२॥  
 तरी ज्ञानशक्तिचेनि पाडें । हें आघवें चि गा थोकडें ।  
 ऐसैं सामर्थ्य असे चोखडें । ज्ञानीं इये ॥५४॥ ज्ञा. ४-१७३॥

मोटकें गुरुमुखें उदैजत दिसे । हृदयीं स्वयंभचि असे ।  
 प्रत्यक्ष फावों लागे तैसैं । आपैसयाचि ॥५५॥ ज्ञा. ९-४९॥  
 सांगें अग्निस्तव धूम होये । तिये धूमीं काय अग्नि आहे ।  
 तैसा विकारु हा मी नोहें । जरि विकारला असे ॥५६॥ ज्ञा. ७-५९॥  
 देह तंव पांचाचें जालें । हें कर्माचे गुणीं गुंथलें ।  
 भवंतसे चाकीं सूदलें । जन्ममृत्यूच्या ॥५७॥ ज्ञा. १३-११०१॥  
 हें कालनलाच्या तोंडीं । घातली लोणियाची उंडी ।  
 माशी पांख पाखडी । तंव हें सरे ॥५८॥ ज्ञा. १३-११०२॥  
 या देहाची हे दशा । आणि आत्मा तो एथ ऐसा ।  
 पै नित्य सिद्ध आपैसा । अनादिपणें ॥५९॥ ज्ञा. १३-११०६॥  
 सकळ ना निष्कळ । अक्रिय ना क्रियाशील ।  
 कृश ना स्थूल । निर्गुणपणें ॥६०॥ ज्ञा. १३-११०७॥  
 आनंद ना निरानंदु । एक ना विविधु ।  
 मुक्त ना बद्ध । आत्मपणें ॥६१॥ ज्ञा. १३-१११०॥  
 तें परम तत्त्व पार्था । होती ते सर्वथा ।  
 जे आत्मानात्मव्यवस्था । राजहंस ॥६२॥ ज्ञा. १३-११४२॥  
 ऐसेनि जे निजज्ञानी । खेळत सुखें त्रिभुवनीं ।  
 जगदूपा मनीं । सांठऊनि मातें ॥६३॥ ज्ञा. १०-११७॥  
 हें विश्वचि माझें घर । ऐसी मति जयाची स्थिर ।  
 किंबहुना चराचर । आपण जाहला ॥६४॥ ज्ञा. १२-२१३॥  
 मग याहीवरी पार्था । माझिया भजनीं आस्था ।  
 तरी तयातें मी माथां । मुकुट करीं ॥६५॥ ज्ञा. १२-२१४॥  
 तो मी वैकुंठीं नसैं । वेळु एक भानुबिंबीं दिसैं ।  
 वरी योगियांचींही मानसैं । उमरडोनि जाय ॥६६॥ ज्ञा. १२-२०७॥  
 परि तयांपाशीं पांडवा । मी हारपला गिंवसावा ।  
 जेथ नामघोषु बरवा । करिती माझा ॥६७॥ ज्ञा. ९-२०८॥  
 कृष्ण विष्णु हरि गोविंद । या नामाचे निखळ प्रबंध ।  
 माजीं आत्मचर्चा विशद । उदंड गाती ॥६८॥ ज्ञा. ९-२१०॥

जयांचिये वाचे माझे आलाप । दृष्टी भोगी माझें चि रुप ।  
जयांचें मन संकल्प । माझा चि वाहे ॥६९॥ ज्ञा. ९-४४५॥  
माझिया कीर्तीविण । जयांचे रिते नाहीं श्रवण ।  
जयां सर्वांगीं भूषण । माझी सेवा ॥७०॥ ज्ञा. ९-४४६॥  
ते पापयोनी हि होतु का । ते श्रुताधीतहि न होतु का ।  
परी मजसी तुकितां तुका । तुटी नाहीं ॥७१॥ ज्ञा. ९-४४९॥  
तें चि भलतेणें भावें । मन मज आंतु येतें होआवें ।  
आलें तरी आघवे । मागील वावो ॥७२॥ ज्ञा. ९-४५७॥  
जैसें तंव चि वहाळ । जंव न पवती गंगाजळ ।  
मग होऊन ठाकती केवळ । गंगारुप ॥७३॥ ज्ञा. ९-४५८॥  
तैसें क्षत्री वैश्य स्त्रिया । कां शूद्र अंत्यजादि झ्या ।  
जाती तंव चि वेगलालिया । जंव न पवती मातें ॥७४॥ ज्ञा. ९-४६०॥  
यालागीं पापयोनीहि अर्जुना । का वैश्य शूद्र अंगना ।  
मातें भजतां सदना । माझिया येती ॥७५॥ ज्ञा. ९-४७४॥  
पैं भक्ति एकी मी जाणें । तेथ सानें थोर न म्हणें ।  
आम्ही भावाचे पाहणे । भलतेया ॥७६॥ ज्ञा. ९-३९५॥  
येर पत्र पुष्प फळ । हें भजावया मिस केवळ ।  
वांचूनि आमुचा लाग निष्कळ । भक्तितत्त्व ॥७७॥ ज्ञा. ९-३९६॥  
मग भूतें हे भाष विसरला । जे दिठी मी चि आहें सूदला ।  
म्हणौनि निर्वैर जाहला । सर्वत्र भजे ॥७८॥ ज्ञा. ९-६९८॥  
हें समस्तही श्रीवासुदेव । ऐसा प्रतीतिरसाचा वोतला भाव ।  
म्हणौनि भक्तांमाजीं राव । आणि ज्ञानिया तो चि ॥७९॥ ज्ञा. ७-९३६॥  
तूं मन हें मीचि करीं । माझिया भजनीं प्रेम धरीं ।  
सर्वत्र नमस्कारीं । मज एकातें ॥८०॥ ज्ञा. ९-५९७॥  
माझेनि अनुसंधानें देख । संकल्पु जाळणें निःशेख ।  
मद्याजी चोख । याचि नांव ॥८१॥ ज्ञा. ९-५९८॥  
ऐसा मियां आथिला होसी । तेथ माझियाचि स्वरुपा पावसी ।  
हें अंतःकरणीचें तुजपासीं । बोलिजत असें ॥८२॥ ज्ञा. ९-५९९॥

तूं मन बुद्धि साचेंसी । जरी माझिया स्वरूपीं अर्पिंसी ।  
 तरी मातें चि गा पावसी । हे माझी भाक ॥८३॥ ज्ञा. ८-७९॥  
 अथवा हें चित्त । मनबुद्धीसहित ।  
 माझ्या हातीं अचुंबित । न शकसी देवों ॥८४॥ ज्ञा. १२-१०४॥  
 तरी गा ऐसें करीं । यया आठां पहारांमाझारीं ।  
 मोटकें निमिषभरी । देतु जाय ॥८५॥ ज्ञा. १२-१०५॥  
 मग जें जें का निमिष । देखेल माझें सुख ।  
 तेतुलें अरोचक । विषयीं घेईल ॥८६॥ ज्ञा. १२-१०६॥  
 पुनवेहूनि जैसें । शशिबिंब दिसेंदिसें ।  
 हारपत अंवसे । नाहीं चि होय ॥८७॥ ज्ञा. १२-१०८॥  
 तैसें भोगाआंतूनि निगतां । चित्त मजमार्जीं रिगतां ।  
 हळूहळू पंडुसुता । मीचि होईल ॥८८॥ ज्ञा. १२-१०९॥  
 म्हणौनि अभ्यासासी कांहीं । सर्वथा दुष्कर नाहीं ।  
 यालागिं माझ्या ठायीं । अभ्यासें मीळ ॥८९॥ ज्ञा. १२-११३॥  
 कां जें यया मनाचें एक निकें । जें देखिले गोडीचिया ठाया सोके ।  
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 बळियें इंद्रियें येती मना । मन एकवटे पवना ।  
 पवन सहजें गगना । मिलेंचि लागे ॥९१॥ ज्ञा. ६-४६०॥  
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 समाधि घर पुसे । मानसाचें ॥९२॥ ज्ञा. ६-४६१॥  
 ऐसा जो कामक्रोधलोभां । झाडी करुनि ठाके उभा ।  
 तो चि येवढिया लाभा । गोसावी होय ॥९३॥ ज्ञा. १६-४४४॥  
 पाहें पां ॐ सत्सत् ऐसें । हें बोलणें तेथ नेतसे ।  
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 तैसा मज धनंजया । शरण ये तूं ॥९५॥ ज्ञा. १८-१४००॥  
 म्हणौनि मी होऊनि मातें । सेवणें आहे आयितें ।  
 तें करीं हाता येतें । ज्ञानें येणें ॥९६॥ ज्ञा. १८-१४०५॥

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**Glossary of Terminology and Matters**  
**Related to Yoga and Adhyatma-shastras (From Yoga of Gita, Kundalini**  
**Yoga)**

*14 Bhuvanas, 3 Lokas:* The *Hindu Pauranika* concept of the *Universe (Brahmanda)* is that it comprises of fourteen different strata called the *Bhuvanas*, which include the seven *Svargas* (meaning above the earth, the *Bhooloka* in which we live being one of these seven *Svargas*.) and the seven *Patalas* (meaning below the earth). Again, these are reclassified as three *Lokas* namely, *Svarga*, *Prithvi* or *Bhooloka*, and *Patala-loka*.

*Abhanga* is a metered poetical composition, a form of verse, usually of the Marathi saints.

*Abhasa* literally means illusion.

*Abhichara:* Indian Black magic of six kinds, inflicted upon the targeted person/s - *Jarana* (Inflicting with diseases), *Marana* (inflict with death), *Sammohana* (Hypnotizing), *Akarshana* (causing attraction to something or someone), *Stambhana* (stopping someone from doing something), and *Vidveshana* (causing hatred between two persons).

*Achetana:* It means lifeless; *Jada*.

*Achit* refers to what is the *Jada*.

*Adhah Shakti:* See *Shakti*, *Urdhwa*, *Madhya*, *Adhah*.

*Ādhāra:* Refer to the sixteen *Ādhāras* described in the '*Siddha-siddhanta-paddhati*', the book of *Mahayogi Shri Gorakshanatha*.

*Adharma:* 1. It means the non-performance of prescribed *Vedic* practices and indulgence in sinful acts proscribed by the *Vedas*; 2. See *Dik*.

*Adhyatma* is the science of the *Atman* and the way to attain the *Atman* is called *Yoga*.

*Adhyatmika* guru is the grantor of *Brahma-vidya*, the highest of all the various *Vidyas*.

*Adhyatmika Teja:* The *Teja* of the *Atman* revealed to the *Yogin* during *Realization*.

*Adi* means the first, the foremost, the one which precedes all the others, the primordial, the original.

*Adi or Moola Maya:* This term points to the primordial quality of *Maya* i.e. *Prakriti*.

*Adisatta, of Pancha-upasakas:* The *Dwaitin* Schools are known by what they name as the final *Satta* or the *Supreme Reality* e.g. *Vaishnava* Schools regard Lord *Vishnu*, or Lord *Shri Krishna*, as the *Supreme Reality*. Likewise, the *Shaivas*, also called as the *Shaivaites*, regard Lord *Shiva* as the *Supreme reality*. The major five i.e. *Lords Shiva, Vishnu, Shakti, Ganapati* and the Sun God, are the personal Gods of their devotees. They

visualize ‘The Supreme Reality’ to be personified as *Shiva*, *Vishnu*, and the alike.

*Adrishya* means it cannot be seen. It is invisible.

*Adwaita* is the *Principle of Monism* in which the *Ultimate* Consciousness exists everywhere and in everything; but is a single entity.

*Adwaya*: Non-separated; one with it, with no distinction between the two.

*Adwaya Bhakta* means that the *Bhakta* has united with the *Ishwara*, his *Dhyeyya*.

*Adwayabjini-vikashu*: *Adwayabjini* means the *Lotus of Adwaya* (female form is used here for the poetic simile. The Sun the male principle and the Lotus of *Adwaya* the female one, which glows with delight on his approach).

*Adya* means Primordial.

*Aghora* is a discipline of *Vamachari Shaivaites* who practice the *Yoga* of the *Vamachara* (left-hand path). Their practice involves many a generally hideous act like eating from a skull, residing in the *Smashanas* (crematories), eating foul substances like excreta and human flesh, drinking urine and human blood, human sacrifice, raping virgins and intercourse with animals and humans of lowest castes in the *Smashana*, remaining uncouth, not taking bath, remaining nude, etc. In short, they practice anything and everything that is abhorred by the society; and is repulsive to the tastes of common man. They are viewed with horror by the society at large and are feared for their dark powers. They practice black magic, too, for attaining their worldly ends and procuring means for their detested practices. Yet, there is a stream of *Aghora* for attaining to the Supreme state.

*Agnerjvalanam*: It is interesting to note that the first *Richa* of the *Rigveda* starts with invocation of the *Agni* - ‘*Agnimeele (Agnimide) Purohitam*’, with a request to invite the Gods through *Agni*.

*Aham Brahmasmi*: ‘*I am the Brahman*’.

*Aham* means the ego, or the consciousness of the self. It is at the root of all the desires, *Sukha*, and *Duhkha*, etc.

*Ahara*: Literally, the food and drink intake.

*Ahimsa* (adj. *Ahimsaka*) - Non-violence: It is a very important concept in the context of Indian philosophy, traditions, and *Yoga*. The word literally means abhorring killing and harm to other *Jeevas*, opposite of *Himsa* (killing). *Jains*, *Buddhists*, *Brahmins*, and the *Yoga* practitioners, abide by the principle of *Ahimsa*.

*Ajanubag* is a small gardenlike place wherein some *Ajanu* trees, especial to *Saint Dnyaneshwar Maharaja*, are planted. The garden is adjoining

upon the *Samadhi* place of *Saint Dnyaneshwar* at *Alandi* and is usually occupied by devotees who wish to recite *Dnyaneshwari* at *Alandi*, sitting at *Saint Dnyaneshwar's Lotus Feet*.

*Ajata* literally means 'never born'; Primal.

*Ajnana* is opposite of *Jnana*. In general, it means ignorance. In particular, it denotes the influence of the *Prakriti* upon the *Jeevatman*. It is the force which binds the soul. Its synonymous term is *Avidya*.

*Akarma* is not doing any *Karma*.

*Akartrika* means uninvolved in the working of the *Prakriti*, a characteristic of the *Purusha*.

*Akasha*: 1. See *Dik*. 2. See *Gagana*.

*Akhadas* and *Matthas* are the places and precincts devoted to the worship of a *Pantha*. A senior practitioner of the *Pantha* presides over it and his dictum is final so far as the other followers are concerned. Usually the devotees who have renounced their family ties reside at such places.

*Akshara Ganesha*: Since the simile on *Lord Ganesha* used by *Saint Dnyaneshwar* at the beginning of *Dnyaneshwari* is based upon His 'Word Form' - 'Literature' i.e. on 'Letter' (*Akshara*) form, He is called *Akshara Ganesha*. Also, it connotes that he is the *Ultimate Principle*, not subject to decay and demise.

*Akshara-Brahman* is represented by the syllable *OM*, the Sacred Word for the *Brahman*. Broadly speaking, that is the highest that a *Yogin* can meditate upon at the juncture of the *Saguna* and the *Nirguna Dhyana*.

*Alandi* in Pune district of *Maharashtra* was the place where *Saint Dnyaneshwar* and his siblings were born and spent most of their life. It is about twenty kilometers from Pune. *Saint Dnyaneshwar's Sanjeevana Samadhi* is located there. Round the year, millions of his devotees and seekers on the spiritual path, mostly from rural *Maharashtra*, *Karnataka* and *Andhra Pradesh* visit his *Samadhi* and take his *Darshana*. Most of them are from the centuries-old *Varakari* tradition.

*Amrita* and *immortality*: Many authors of *Yoga* books say that it is the elixir that makes the *Yogin* immortal who drinks it. That is a misunderstood proposition. Immortality is to be taken here not necessarily literally, of that of the human physical body. It has still deeper meaning. The *Yogin* becomes immortal i.e. he is freed from the cycle of births and rebirths. He becomes capable of 'descent' i.e. coming back to the plane of ordinary mortals, instead of just transcending to the *Brahma-pada*.

*Amsha*: Part, portion, chunk, segment, hologram

*Anami*: Nameless; One who cannot be given a name; One who is beyond the realm of *Names* and *Forms*, beyond the *Prakriti*'s realm; The *Supreme Adwaita* Principle.

*Ananda*, also *Ananda-maya*, is the blissful nature of the *Ultimate* Reality, the *Para-brahman*.

*Anandamayee Maa*, *saint*: She was a famous saint from erstwhile undivided Bengal. She was held in great esteem by various *Sadhus* and *Sannyasins*, etc.

*Ananta* means Omni, infinite, endless. The *Brahman* is characterized as infinite, beyond limits, limitless.

*Ananta-dharmi* means having infinite properties.

*Ananya Bhakti Yoga*: *Ananya* means no other than the one chosen. The worship of only the one, God or *Ishwara*, and no others, is *Ananya Bhakti*. The *Bhakta* seeks to become one with *Him*. That also is another meaning of *Ananya Bhakti*. Here both these meanings are implied.

*Ananyabhava*: It means 'The state of not being different from' .. 'Something'; that 'something' here is the *Purusha* or the *Parama-purusha*.

*Anatman*: That which is other than the *Atman* pure.

*Anekata* and *Bahutva* mean multiplicity.

*Anekata-vada* and *Bahutva-vada*: Recognition in a doctrine that there are multiple entities behind this universe, all equally primordial.

*Anitya* means what is temporary.

*Antahkarana Chatushtya*: For the sake of scientific appreciation, the faculties of the self are subdivided into four flexible entities. viz., (a) The *Manasa* (mind) which goes on desiring, (b) The *Chitta* which is the reservoir of the impressions (*Samskaras*) upon the psyche gathered and remaining unspent through past and present births, (c) The *Buddhi* (intellect) which decides upon the course of action for fulfilment or otherwise of the various desires arising from the mind and the *Samskaras*, and (d) the *Ahankara* i.e. the ego representing the self of individual soul which is behind one's existence.

*Antar* means inside, inwards.

*Antarendriya* means this sense cannot be seen from outside the body. It is inside the body or mind. Mind itself is an *Antarendriya* as viewed by some philosophers.

*Antaryama*: Literally, it means what is at the core of one's person, the heart, the *Chitta*.

*Anubhava* means experience.

*Anumana* means inference.

*Aparigraha* is an important concept of Indian philosophy and *Yoga*. It means that a person should not stock anything for the present or the future. He should give up attachment to everything and everyone.

*Apaurusheya*: It is an axiomatic principle of the *Vedics* that the *Vedas* are not the creation of any being, whether human or otherwise. That is, they are *Apaurusheya*. *Creation* by a being, human or otherwise is called *Paurusheya*. The *Vedas* exist since the beginning of times. They were received by *Brahmadeva* (the creator) when he was to create the world. The *Rishis* who are associated with their *Mantras* are actually the seers (*Drashta*) to whom the particular mantras were revealed. The individual *Rishi* is called the *Drashta* of the respective *Richa* (*Vedic* hymn) and *Mantras* of the *Vedas* e.g. the famous *Gayatri mantra* was revealed to sage *Vishvamisra*, its preceptor (*Drashta*).

*Apta-vakya* is the avowal of something by authorities like the Seers, *Rishis*, etc.

*Aradhya, Devata/Daivata*: *Aradhya Devata/Daivata*, means the one deity to whom one offers very special worship, trying to become one with it, in mind, body and soul with a view to attain to its *Parama-dhama*. It is a deity so chosen by a *Hindu/Vedic* follower. It can be other than the *Kuladevata* (a deity hereditarily worshipped as the presiding deity of a family, *Kula*) and other Gods and Goddesses whom he may be worshipping routinely.

*Ardhamatra, OM*: 'OM' has three distinct syllables, 'A' - (ॐ), 'U' - (ॐ) and 'M' - (ॐ). These are called the three *Padas* or the three *Matras* of the *Atman*. The fourth *Pada* is the unpronounced syllable. These four *Padas* respectively correspond to the *Jagrita*, *Svapna*, *Sushupti*, and the *Turiya* states, of the *Atman*. The first three *Matras* are represented in the *Linga-deha* by the *Shat-chakras* up to and including the *Ajna-chakra*. The *Mooladhara* and the *Svadhishthana chakras* represent the *Matra* 'A'. The *Manipura* and the *Anahata chakras* represent the *Matra* 'U'. The *Vishuddha* and the *Ajna chakras* represent the *Matra* 'M'. Its implications are that when the *Kundalini* is in the first two *chakras*, the *Atman* is in the *Jagrita* state. In the next two *chakras*, the *Atman* is in the *Svapna* state; and in the last two of the *Shat-chakras*, it is in the *Sushupti* state. The real state of the *Atman* starts from the point of onward of *Ajna-chakra* after the *Kundalini* crosses or pierces the *Brahma-granthi*. It is the fourth state known as the *Turiya* state. In the first three states, the *Manasa* has its full faculties at command. However, as the *Kundalini* enters the region beyond the *Ajna-chakra*, it starts losing this aspect and allegorically it is said that

it has only half its faculties at command. This is what is theoretically called the *Ardhamatra* of 'OM'.

*Ardhamatra, subdivisions:* The famous seven or nine subdivisions of the *Ardhamatra* (*Karana Deha*) which coincide with this region of *Turiya* are: *Bindu*, (*Ardhendu*), *Nirodhika* (*Bodhini*, *Nibodhini*, *Rodhini*, *Nibodhini*), *Nada*, *Maha-nada* (*Nadanta*), *Vyapika*, (*Shakti*), *Samana* (*Samani*) and *Unmana* (*Unmani*) as narrated in the book '*The Serpent Power*' (pp 425) by Sir John Woodroffe. These are the regions of the *Karan-deha*. *Unmani* is described as the *Seventeenth Kala*, the granter of liberation. The element of *Manasa* becomes progressively halved at each of these nine states e.g. at *Bindu*, it is  $\frac{1}{2}$ , *Ardhendu*  $\frac{1}{4}$ th, *Nirodhika*  $\frac{1}{8}$ th, ....., and *Unmani*  $\frac{1}{514}$ th of its original aspect. Proportionately, the *Yogin* loses sight of the world and becomes immersed in the *Samadhi* of which the *Unmani* is the last stage, extending into the *Maha-karana-deha* on *Manasa* becoming null.

*Ardha-nari-nateshwara:* Symbolic form of the world of reality, *Shiva* and *Shakti* together as equals; half the body, right-hand side that of the male, *Shiva*; and the other half, the left-hand side, that of *Shakti*, the female.

*Arya Satyas:* The essential principles of the Middle *Path* of *Buddha* are called the *Arya Satyas*.

*Asamprajnata Samadhi:* The highest aspired-for state of *Patanjala Yoga*, in which the *Yogin* loses all context of his self and becomes one with the *Ultimate Principle*. It is the *Samadhi* of the highest state which is attained without *Dharana*, *Dhyana*, and *Samadhi*, upon a *Dhyeyya* of any object or concept or principle whatsoever.

*Asana* means the *Yogic* posture of the body and limbs which helps best in meditation.

*Asat* means that which is unreal. These words are almost always used in the context of the various entities like the *Brahman*, the *Maya*, the *Prakriti*, and other elements of cosmic nature e.g. The *Brahman* is *Sat*; the *Maya* is *Asat*, etc.

*Ashrama:* The *Vedic* followers are enjoined upon to lead their life subdivided into four phases according to their age. Their duties and obligations of each phase have been specified in their religion. The four phases known as *Ashramas* are named as the *Brahmacharya*, the *Grihastha*, the *Vanaprastha*, and the *Sannyasa*.

*Ashta-maha-siddhis:* There are many *siddhis* attainable by *Yogic* practice. *Patanjali* has devoted many *Sootras*, in fact, a separate chapter in his *Yoga-sootras* named *Vibhuti-pada*, to the *Siddhis*, called as *Yoga-vibhutis* by him. The *Siddhis* are obtained by *Samyama* i.e. the perfected practice of *Dharana-Dhyana-Samadhi*, all in one and upon the same object. Chief

amongst them are eight *Siddhis*, attained only by the great *Yogins*. These are called the *Ashta-Maha-Siddhis*: *Anima*, *Mahima*, *Garima*, *Laghima*, *Prapti*, *Prakamya*, *Ishitva*, and *Vashitva*. As a matter of curiosity, a student may know what each of these *Yogic* powers is capable of doing. However, *Saint Dnyaneshwar* has warned the *Yoga* students not bother about *Siddhis*. They are useless and delusional. They stop the *Yogin* in his track. The attainment of the goal of *Yoga* is very much delayed if one runs after the *Siddhis* and becomes entrapped in their lure.

*Ashtavakra*, sage: He got his name from the fact that his body was bent out of shape at eight points in limbs. *Ashtavakra*'s dialogue with the king *Janaka* is a very famous exposition of *Brahma-vidya*, called the *Ashtavakra-gita*.

*Ashwattha*: The Banyan/Pippala tree.

*Astika* means believer of the *Vedic* creed; also, believer in *Dharma* and various Deities of *Hinduism* which is a religion based upon polytheism

*Asuri Sampada*: Literally, 'Wealth of *Asuras*, the Demons'.

*Atindriya* means beyond the grasp of the physical senses; extra-sensory.

*Atma-bodha*/*Swatma-bodha*: The conscious understanding and identification of the self with the *Atman*.

*Atman*: In the limited context of a person, it is the individual soul. In the extended context, it is the primal entity that pervades the entire world and its beings, things, etc. The term has to be interpreted by reference to the context of its use. *Atman*, *Vishwatman*, and *Paramatman*, are the terms that are used in this context to distinguish between three levels of the *Atman*.

*Atma-nivedanam* is the highest form of *Bhakti* as per the *Bhakti* schools. *Shrimat Bhagavata* speaks of nine kinds of *Bhakti*: *Shravanam*, *Keertanam*, *Vandanam*, *Archanam*, *Pada-sevanam*, *Dasyam*, *Sakhyatvam*, and *Atma-nivedanam*. *Narada Bhakti Sootra* calls it *Para-Bhakti*.

*Atma-roopa* means the *Ultimate Principle* is in the form of the *Atman*.

*Aupadhika Bheda-Abheda-vada*: *Bhaskaracharya*'s doctrine is a variation of the other doctrines of *Bheda-Abheda*. Since it brings the concept of the *Upadhi* in the picture to explain the duality of the *Brahman*, it is distinguished from the other doctrines of *Bheda-Abheda* by calling it *Aupadhika Bheda-Abheda-vada*.

*Aupadhika* means relating to *Upadhi*.

*Avadhoota* is a *Sadhu Yogin* who has attained stainless purity of the *Self*, by washing away the afflictions of the body, mind, and soul, and who has become free of the cycle of birth and death. *Avadhoota* literally means



‘washed clean’ (of the *Samskaras* of *Maya*, thus being back into the stainless glory of the *Atman*).

*Avastha* means state. See also *Bhava*.

*Avatara* means an incarnation of the *Lord* in bodily form.

*Avayavi* means having limbs.

*Avesha*: See *Bhava*.

*Avidya* means *Ajnana*.

*Avikrita* (root word *Vikara*): These are philosophical terms. *Vikara* means change, mutation. *Prakriti* is in its *Avikrita* form when *Vikaras* i.e. its mutation into various *Tattwas* has not taken place in it. When the *Vikaras* like *Manasa*, *Mahabhootas*, etc. set into it, it is said to be in the *Vikrita* form. In short, *Avikrita* means without a change, in the original form. *Vikrita* is its antonym.

*Avikrita Mahat-tattwa* is *Prakriti* in its original state.

*Avirbhava*: See *Bhava*.

*Avishkara*: See *Bhava*.

*Avyakta* and *Vyakta* refer respectively to the non-manifested and the manifested forms of the *Parama Tattwa*.

*Avyaktopasana* and *Vyaktopasana*: *Upasana* means worship. *Avyaktopasana* means the worship of the *Avyakta*. *Vyaktopasana* means the worship of the *Vyakta*. *Vyakta* and *Avyakta* refer respectively to the manifested and the non-manifested forms of the *Parama Tattwa*.

*Avyayi* means non-depleting, non-expending.

*Avyayi Siddhanta* means the doctrine that the *Brahman* remains as it was even after transforming into the world of phenomenon.

*Ayamatma Brahma*: ‘This *Atman* is the *Brahman*’.

*Baba Maharaja Arvikar* was a modern-day saintly figure from *Maharashtra*. He is very famous for his great composition, *Divyamritadhara* (3 Volumes), in *Marathi* language. He fully expounds in it the *Yoga* and the *Bhakti* of *Gita* as reflected in *Dnyaneshwari*, 12<sup>th</sup> chapter.

*Babaji* is an honorific for a *Sadhu*.

*Badarayana*: *Vyasa* is also known as *Badarayana*.

*Baddha*: Opposite of ‘*Mukta*’.

*Bala* means Force - the power to act.

*Bali*: He was the most powerful king of the *Daityas* (enemies of the Gods). He had conquered the entire universe and driven the Gods into exile. In order to regain their lost empire, *Indra* entreated *Lord Vishnu* who took up the *Avatara* of *Vamana*, the dwarf *Brahmin* boy, and went to the *Yajna* that King *Bali* was performing. *Bali*, revering him as a *Brahmin*, offered

to give *Vamana* anything he wanted. *His Guru*, sage *Shukracharya*, cautioned him against *Vamana*. However, *Bali* was determined to honour his word, more so on knowing that his *Aradhya Devata*, *Ishwara Vishnu* was the one who was standing before him in the form of *Vamana* and seeking the grant. It all ended up by *Vamana* acquiring his empire as a grant and giving it to *Indra*. *Bali* was sent into exile to the *Patala*, a subterranean region, to rule over there. As a matter of rewarding his great *Bhakta*, King *Bali*, for the steadfastness of the word given, *Lord Vishnu* agreed to become his doorkeeper. *Bali* is regarded as one of the greatest devotees of *Lord Vishnu*.

*Bandha*: The *Bandha* is an internal bodily action that helps in the flow/retention of the *Prana* and the *Apana* in the desired direction for the *Yogic* processes of the *Kundalini*, its arousal and ascendance to the higher *chakras*. There are three *Bandhas*, the *Moolabandha*, the *Vodhiyana* (*Uddiyana*) (*Odiyana*, *Uddyana*) and the *Jalandhara Bandha* in the *Yogic* process. (*Bandha* also means bound; opposite of *Mukti*).

*Bandhas, three*: There are three *Bandhas* - *Moolabandha*, *Odiyana* (*Vodhiyana* (*Uddiyana*)) and *Jalandhar*. Each result in the internal *Kriyas* of the *Pranas*, which are part of the *Pranayama Kriya* and are to be learnt from the *Guru*. In the case of *Pantharaja*, these *Bandhas* and *Kriyas* are automatic without any conscious efforts on the part of the *Sadhaka*.

*Banka-nala* is so named because of its sickle-shape. It is a separate *Nadi*. However, some *Yogins* regard it to be the fag-end of the *Sushumna* shaped in the form of a sickle, near its meeting point in the *Brahma-randhra*. The half a gyration narrated in the book '*Autobiography Of A Natha Siddha Yogin*' of this work in an incident signifies traveling through the *Banka-nala*. More details of the *Nadi* have been given in that book.

*Beeja-mantra*: Every *Devata* and every *Tattwa* has a *Beeja*, a mystic syllable at its root. Its power is integrally linked to that *Beeja* which is, therefore, called its *Beeja-mantra*. It manifests into being through it and is controlled by it. The *Beeja* is itself the *Devata* at the micro-level. It has the power of a *Mantra* and it governs the *Beeja* enshrined *Mantra*. Woven into syllables, such a *Beeja* with the *Mantra* of that entity is most powerful e.g. *Klim* is the *Beeja* - (*Mantra*) of goddess *Kali*. A *Mantra* of the goddess *Kali* will be potent if it contains this *Beeja*, *Klim*. For further reference, please see '*Garland of Letters*' by Sir John Woodroffe.

*Bhairavi Brahmani*: In the life story of *Shri Ramakrishna Paramahansa*, there is mention of this person, a *Yogini* of merit. She taught the saint certain *Tantric Sadhana* to perfect his knowledge of *Yogic* attainments.

*Bhaiyya*: In Maharashtra state, the local people usually call a north Indian as *Bhaiyya*.

*Bhaktas* and their *Bhavas*: The reference here is to the *Shrimat Bhagavata Maha-purana*. It is narrated therein that the *Gopikas* of *Gokula* (wives and daughters of cowherds of *Gokula*) were besotted with lust for *Shri Krishna*. *Kamsa* and *Shishupala* were his sworn enemies. *Vasudeva* and *Devaki* were his parents. *Nanda* and *Yashoda* of *Gokula* had brought *Him* up as their son, not knowing that he was not actually their son. These varied affiliations (*Bhavas*) are all equally acceptable to the *Lord*; although one would rather not prefer to have the *Bhava* of enmity to *Him* for obvious reasons.

*Bhakti, states*: Devotion to God. The states of *Bhakti* are categorized into the *Mukhya* and the *Vaidhi* (*Gauni*). The *Bhakti* of the highest order is called the *Mukhya* i.e. the principal state. The ordinary *Bhakti* is called the *Gauni* i.e. secondary or *Vaidhi*.

*Bhartrihari* was an ancient king of Ujjain, in present day *Madhya Pradesh* state of India. In his earlier part of life, he was given to luxuries and enjoyment. After the death of his Queen *Royale*, he grieved much and *Guru Gorakshanatha*, consoled him. *Bhartrihari* then turned to the *Path* of *Yoga* and attained the status as one of the great *Navanathas*.

*Bhashyakara*: Literally a commentator. Here, it means the commentators on *Gita*, those preceding *Saint Dnyaneshwar*.

*Bhaskara* and *Nimbarka*: Two eminent *Vedantins* who propounded a sort of doctrine each, bridging between the extremes of *Advaita* and *Dwaita* doctrines. Their doctrines are known as the *Dwaitadwaita-vada*.

*Bhava*, *Avishkara*, *Avirbhava*, *Avesha*, *Avastha*: The state of being in *Samadhi*. Some mystiques, in that state assume the natural stance of their *Aradhya Devata*. Others may have some singular state of mind, not commonly held by them. For example, *Saint Shri Ramakrishna Paramahansa* used to have the *Bhava* of *Kali Maa*, his deity. *Bhava* (भव) means 1. State of feelings, emotions, *Chitta*, mind, etc. in general 2. *Bhava* (भव) means *Samsara*, the World.

*Bheda* means difference.

*Bheda-Abheda-vada*: It is the postulation that the *Ultimate Reality* exhibits the aspects of both the *Bheda* and the *Abheda* which are inherent to it.

*Bhikkhu/s*, *Bhikshu/s* and *Shramana/s*: *Buddhist* monks who have taken the vow to follow *Buddha's* dicta are called *Bhikkhu/s*, *Bhikshu/s* and *Shramana/s*.

*Bhramara* is a kind of Indian hexapod insect and it is famous for its skills of wood-boring. When flying around, it makes a sound like 'goon-goon-goon' that is called *Bhramara-gunjana*. It resembles the high pitch low frequency chanting of 'OM'. When a *Yogin* reaches at the *Bhramara-gumpha*, he starts hearing the *Anahata*-. Ultimately, after hearing tens of thousands of kinds of *Anahata* sounds, the *Yogin* attunes automatically to the famous ten sounds, called the *Dasha-nadas*. These *Nadas* ultimately culminate into that of the *Bhramara-gunjana*, the subtlest of the *Anahata-nadas* and the final. Many *Yoga* teachers teach the practice of chanting the 'OM' resembling this ultimate sound in the hope of awakening the *Kundalini* and quickly raising it to its highest state i.e. to the *Bhramara-gumpha*. However, that is not at all a practice which can awaken the *Kundalini*; although it has its own merits of attuning the mind and the body of the practitioner to a gross tranquil state.

*Bhroo-madhya* means the centre at which the eyebrows meet above the eyelids.

*Bhroomadhyā, Coccyx, spinal cord, Crown of Head*, etc.: These and like terms are used in the *Yogic* context only to denote the corresponding region of the *Sookshma Deha/Linga Deha*. The statement that '*Sushumna* starts at coccyx' does not mean that it starts at the physical part coccyx of the gross body. It is the region in the *Sookshma Deha* corresponding to the coccyx that is to be taken instead. Every bodily part has a representative place in the *Sookshma Deha* to which it is connected by certain mystic force that governs the said gross bodily part. This is a way of describing locations in the *Linga Deha* with reference to the corresponding parts of the gross physical body. Dr. Rele, and many other novices, have misunderstood this *Yogic* parlance to take such references to mean actual bodily parts like coccyx, spinal column, Crown of the head, *Bhroo-madhyā*, etc. Students of *Yoga* need to take a serious note of this matter and never confuse the places in the subtle body with the corresponding physical body parts.

*Bihari* means a resident of Bihar state from India.

*Bindu*: As we learn from the *Tantra* texts, every *Chakra* has the four elements Viz. the *Nada*, The *Bindu*, the *Kala*, and the *Jyoti*. These are subtle concepts and may be explained in the proper context appropriately. Apart from the *Bindu* in the *Ajna chakra*, another phase on the *Sushumna Path*, called the *Bindu* is just above the centre of the *Ajna chakra*. The *Bindu* within a *chakra* should not be confused with the *Bindu* above the *Ajna-chakra*. They have different locations and different aspects. The two *Bindus* (in the *Ajna Chakra* and the one above it) are almost coincident.

The *Yogin* who has already gone to the *Ajna chakra* and trying to pierce it finally, may centre his *Drishti* upon the *Bindu* phase next to the *Ajna chakra* but any of the two *Bindus* serve the same purpose in the *Yoga-shastra*, because of their atypical location.

*Bodha Gaya*: *Buddha* became enlightened while he was meditating under a Pippala tree (which is later on, famously called the *Bodhi* tree) at a place known as Bodha Gaya, in India.

*Bodha* means enlightenment; Realization.

*Bodhi* is the state of enlightenment, in *Buddhist* religious terms.

*Brahmadeva and Lord Shri Krishna, Shrimad-Bhagavata story*: It goes like this: *Lord Brahmadeva* did not believe that *Shri Krishna* was the full-fledged *Avatara* of *Lord Shri Vishnu*. In order to test him, he devised a stratagem. When all the cowherd friends of *Shri Krishna* had gone to the forest for grazing the cows, he hijacked them all by his *Maya-shakti* and confined the entire herd and the cowherds in an impregnable cave for one long year. To his utter surprise, *Shri Krishna* assumed the forms of every cow and cowherd so hijacked, with all their trappings like bells, sticks, dresses and other trinkets. After following their normal pastoral routine, the herd with the cowherds, led by *Shri Krishna*, returned to *Gokula*, their village. No one was any the wiser to the matter. Even the calves of cows were more attracted to their mother cows than usual, because of the attractive power that *Shri Krishna* wields who had taken their mothers' forms. This routine went on for a whole year. Ultimately, *Ishwara Brahmadeva* realized that he was mistaken in assuming that *Shri Krishna* was just another mortal like all the rest. He surrendered himself at the feet of *Lord Shri Krishna*, praying to *Him* for mercy and begging for *His* pardon. Later on, *Shri Krishna* merged all the forms *He* had assumed of the cows, cowherds, etc. into their original forms and they all returned to *Gokula*. However, even the cowherds who were made to disappear by *Brahmadeva* and confined to the cave for one whole year did not carry any memory of their separation for a long year and everything went on in *Gokula* as before.

*Brahma-granthi*: See *Granthi*.

*Brahmaloka*: The residence of *Lord Brahmadeva*, where the *Brahma-jnanins* go after their bodily demise.

*Brahman*: The *Ultimate Principle* in *Vedantic* dogmas; the supreme principle.

*Brahmanda*: It is as limitless as the *Para-brahman*. The *Brahmanda* means  
1. The *Pinda*, the *Anda*, and the *Brahmanda Dehas*, of the entire universe;  
2. Also, those of the beings' four *Dehas*. It is so variegated that *Lord Shri*

*Krishna* said in the 10th chapter that '*Nantosti mam divyanam vibhootinam parantapa*' (*Gita* 10-40). *He* cannot count its expanse. *He* demonstrated it symbolically to *Arjuna* during the *Vishva-roopa-darshana*, as narrated in the 11<sup>th</sup> chapter of *Gita*.

*Brahma-randhra*: The infinitesimal place at the *Brahma-randhra*/the point at the top of the *Murdhni-sthana*. It is to be understood in the light of the *Shakha-chandra-nyaya*, meaning indicative and not definitive.

*Brahma-teertha* is about one sq. cm. size small space in the centre of the cup of palm. The *holy water* at the time of *Sandhya-vandanam* is taken inside it for sipping. The sip of water, sanctified by *Mantras*, is called *Achamanam*.

*Brahmavadina/s*: Those who believe in the *Brahman*; and broadly speaking: 1. those who are stationed in the *Brahman*; 2. those who desire to attain to the *Brahman*.

*Brahma-vidas*: It literally means the enlightened souls, those who really know the *Brahman*.

*Brahma-vidya*: It is the science and the practice of attaining knowledge of the *Brahman*, and *Yoga* to realize it.

*Brihadaranyaka* is name of an *Upanishad*.

*Brihaspati*: The God of all the *Vedas* and *Vidyas*, appointed as the chief *Purohita* (Chief priest) of the *Devas* to conduct their *Yajnas* and other sacred rites.

*Chaitanya* means the quality which brings life into existence. It is distinct from the *Jada* i.e. gross matter and energy alone, which constitute the mundane universe i.e. the *Jagat*.

*Chakora*: A mythical bird, living off the rays of the Moon.

*Chakshu*: Sense of sight, eyes.

*Chandra* means the Moon;

*Changadeva* was a *Yogin* reputed to have lived on for 400 years, defeating death several times. With his *Yogic* prowess, he used to station his *Pranas* at the *Brahmarandhra* (in the *Brahmanda*) when he perceived that his death is coming. After the appointed hour passed, he used to bring the *Pranas* back into the body, as usual. He had tried to awe *Saint Dnyaneshwar* with his *Yogic* prowess while visiting him by riding upon a tiger with a serpent as the whip. *Saint Dnyaneshwar* and his siblings were sitting upon a dilapidated wall at that time. Folklore is that *Saint Dnyaneshwar* went to meet him asking the wall to move over towards *Changadeva*. On seeing the superior *Yogic* prowess of *Saint Dnyaneshwar* of command over even the immovable wall, *Changadeva* bowed down to him and became a disciple of *Saint Dnyaneshwar's* sister *Muktabai*.

*Muktabai* gave him the *Jnana* much sought after by *Yogins* like *Changadeva*, who can merely have a command over *Pranas*. The story shows that attainment and *Mukti* are still far ahead as the final goal for the mere *Hathayogis*, even like *Changadeva*.

*Chetan* is that which is endowed with life, a manifestation of the *Chit*.

*Chetana* (*Chetanā*): While describing the *Kshetra*, *Gita* names the 24<sup>th</sup> *Tattwa* as the *Chetana*, the property of *Chaitanya*. The *Chetana* connotes the force required to endow life and activity to the *Sanghata* of 22 elements noted in its *Shloka*, 13-5 and 6. In other words, it is the *Chidabhasatmika Dharana-shakti*.

*Chid-Anu* means an atom of *Chit* i.e. a miniscule existence of the *Chaitanya*.

*Chidabhasatmika Dharana-shakti*: The *Adwaita* dogma of *Shrimat Shankaracharya* does not recognize that the *Chaitanya* actually comes into being in the form of a *Jeeva*. It regards the *Chetana* activating the *Pinda* as a mirror reflection, an *Abhasa*, of the *Chaitanya*, the *Chit*. Hence, in other words, *Chetana* is the *Chidabhasatmika Dharana-shakti*, sustaining the life and action in *Jeeva*.

*Chidakasha* = Ethereal space within the *Trikuti*;

*Chidganga*: The Ganga of the *Chit*, *Chaitanya-ganga*.

*Chid-ratna* literally means a jewel that is most invaluable, the unique *Jewel* made of *Chit*, a personification on *Lord Shri Krishna*.

*Chid-vada* is the doctrine which supports the view that everything is *Chit* in the *Jeeva-Jagat-Ishwara* Triune.

*Chidvilasavada*: *Dnyanadeva*'s philosophic doctrine is coined as the *Chid-vilasa-vada* by some scholars.

*Chin-mayi* means full of *Chid* or *Chaitanya*. This aspect is distinct from the Gross i.e. the *Jada* - the matter state of objects in the universe.

*Chit* refers to what is the *Chaitanya*.

*Chittakasha* = Ethereal space within the *Ajna-Chakra*;

*Chokhamela, saint*: *Chokhamela* was a saint from the *Mahar* caste of the then untouchables. He was an ardent devotee of *Lord Panduranga* of *Pandharpur*. His wife and other family members, too, were similarly devoted to the *Lord*. They were all great saints from *Maharashtra*, credited with composing many *Abhangas*, full of *Bhakti*. It is said that he died when employed as a forced labourer at *Mangalvedha* by the *Bahamani Sultanate*. The work under construction collapsed burying with it many unfortunate labourers, including Saint *Chokhamela*. An anecdote says that Saint *Namadeva* went in search of his body after his accidental death. All he could get were his bones. Saint *Namadeva* could identify his bones

because when he held any bone of *Saint Chokhamela* near his ear, he could hear the name of *Lord Vitthal* resonating through each bone. Today the *Samadhi* of the great saint is at *Pandharpur*, in front of the main entrance to the grand temple of *Lord Vitthal*.

*Coccyx*: See *Bhroo-madhya*.

*Crown of Head*: See *Bhroo-madhya*.

*Dahara-vidya*: The alternate name for the *Brahma-vidya*.

*Daivi Sampada*; *Daivi Sampatti*: Literally, 'Wealth of *Devas*, Gods'; virtues.

*Dakshina* means an offering usually in the form of cash or gold. It can be of any other valuables, including cows, etc. It is given to a *Brahmin*, a *Saint* or any holy person while taking their *Darshana* and seeking blessings. It is a custom amongst the Hindus never to go empty-handed for the *Darshana* of a God (*Deva*), a *Guru*, a *Brahmin* (*Dwija*), or a saint (*Prajna*).

*Dana* means alms given in the discharge of *Vedic* duties.

*Darbhasana*: A small seating mattress made up from *Darbha*, a kind of grass regarded as pure and sacred.

*Darshana*: 1. Philosophy, 2. Realization of the *Truth*, 3. visiting a deity, or a saint or his *Samadhi*.

*Darshanakara*: Original thinker and propounder of a *Darshana*

*Dasha-bhuja* means having ten arms.

*Dasha-nadas*: *Yoga-shastra* mentions ten *Nadas* i.e. *Anahata* sounds in particular; inter alia, the sounds of the conch shell, the *Veena*, the flute, and the *Sarangi*, etc. These *Nadas* are the *Brahma-nadas* i.e. the *Nadas* emanating from the *Brahman* Itself that a *Sadhaka* hears as he approaches It.

*Deeksha* literally means initiation into any activity at the hands of an adept for furtherance of knowledge and attainment of a given goal, etc. In this book, unless otherwise stated, *Deeksha* means an initiation of a novice into the *Yoga* discipline; initiation that can be for entry into a *Pantha*, *Sannyasa*, or the discipleship of a *Guru*.

*Dehabhimana*: Literally, pride over the body of self. Here it means the clinging to the desires and pleasures of the body-mind-*Chitta* complex and entertaining it.

*Desha*: Actually, by this term, *Patanjali* means the place or location upon which the *Dharana* is to be held. The subject of the *Dharana* is distinct from its *Desha*. It is called the '*Dhyeyya*' e.g. the *Dhyeyya* may be *Lord Shri Krishna*; and the *Desha* may be the garden of *Vrindavana*, or the *Antahkarana* of the *Yogin* himself. However, in general since both are



concurrent, we are using the terms interchangeably to describe the *Dhyeyya* with its *Desha*, as 'Desha' or *Dhyeyya*.

*Dharana*: See *Samyama*.

*Dharma*: 1. Taken in the context of a religion, it is the performance of pious deeds as per the *Vedas*; 2. Properties or characteristics of an object. *Dharma-megha Samadhi* is the state of *Samadhi* in which the *Yogin* ceases to desire any benefit out of *Yogic* powers called the *Siddhis*.

*Dhatu*: As per the *Ayurveda*, the human body is constituted of the seven *Dhatus*, namely, *Rakta* (blood), *Mamsa* (flesh), *Majja* (nerves), *Asthi* (bones), *Meda* (fat), *Nakha* (nails) and *Kesha* (hair).

*Dhatusamyavastha*: When the seven *Dhatus* or elements, along with the proper state of the three basic *Doshas* (literally defective conditions) of *Kafa*, *Vata* and *Pitta*, are in a harmonious state leading to perfect health, that state is called the *Dhatusamyavastha*.

*Dhyana*: See *Samyama*.

*Dhyeyya*: The subject of *Dharana*, *Dhyana* and *Samadhi*.

*Dik*, *Kala*, *Dharma*, *Adharma* and *Akasha* have different meanings in *Jainism* than the *Vaisheshika* and the *Nyaya* doctrines.

*Discerning Intellect*: In the words of *Gita*, the *Vyavasayatmika Buddhi*.

*Divya* means shining, glorious, divine.

*Dny*: For brevity, *Dnyaneshwari* will be referred to as 'Dny'.

*Dravya* literally means substance, material. In the *Vaisheshika* and *Nyaya* doctrines, it means constituents or elements of the Universe.

*Drashta* means the silent observer, a characteristic of *Purusha*.

*Drishti*, *Bahya* and *Antar*: While meditating, the *Yogin* can centre his eyes upon either of the two (a) The outward sight looking at objects outside called the *Bahya-drishti*; and (b) The inward sight looking at imaginary objects inside his own body called the *Antar-drishti*.

*Drishya*: That which is the object of observation is called the *Drishya*. It means the *Jagat*, the universe, in *Adhyatma*, in general, as per the context.

*Duhkha*: 1. It is the opposite of *Sukha*. Broadly it means displeasure, dissatisfaction, bondage to wants and desires, adversities, discontentedness, sorrow, misery, pain. 2. In another context, the term implies the non-attainment of ultimate pleasure which one experiences by immersing into *Samadhi*, dissatisfaction over non-release from the cycles of *Karma* and births, non-attainment to *Moksha*.

*Duhkha Nirodha*: Stopping the train of *Duhkhas*.

*Duhkha Samudaya*: Aggregate of all kinds of *Duhkhas*

*Dvaraka* is a small town in Saurashtra region of Gujarat state in India on its west coast. The original *Dvaraka* was created by Lord *Shri Krishna*

upon a land sought from the sea. It became the capital city of the *Yadavas*. After *Shri Krishna's* ascension to his heavenly abode, the town is said to have been submerged in the oceans. The present *Dvaraka* is a place for worshipping *Shri Krishna* near the legendary *Dvaraka*. *Saint Meerabai*, the ardent devotee of *Shri Krishna*, Queen of *Rajputana*, is said to have vanished into the idol of *Shri Krishna* at *Dvaraka* at the time of her departure to heavenly abode.

*Dvesha*: 1. It means hatred of something. Man, either craves a thing or hates it. Rarely one remains neutral. 2. Antonym of *Raga*.

*Dwaita* is the 'Principle of Duality' which differentiates between the Universe, the individual Soul and the *Supreme Consciousness*.

*Dwaita-adwaita-vada*, *Bheda-abheda-vada*, *principles*: These are just the different styles of naming the same types of Schools which postulate that the same *Ultimate Reality* exhibits both the aspects of the *Dwaita* and the *Adwaita*.

*Dwaiti*, *Dwaitin*: It means one who subscribes to the principle of Duality (the *Dwaita-vada*)

*Ekadashi* means the eleventh day of every Lunar *Paksha* (fortnight). These fortnights (*Pakshas*) are known as *Shukla* (the fortnight of the waxing moon) and *Krishna* (fortnight of the waning moon). A Lunar month comprises of a *Shukla Paksha* followed by a *Krishna Paksha*.

*Ekagrata*: Literally one-pointedness. Here it means the supreme concentration of the mind and the *Chitta* upon the *Dhyeyya*.

*Ekanatha, Saint*: He was a medieval saint of *Maharashtra*, from *Paithan*, near *Aurangabad*. He was the disciple of Saint *Shri Janardana Swami* - the in-charge of *Fort Devagiri*, near *Aurangabad* in *Maharashtra*. *Janardana Swami* was a highly accomplished soul who was an ardent devotee of Lord *Shri Dattatreya*. *Saint Ekanatha* is famous for many religious compositions, chiefly his *Abhangas* and commentary on the *Eleventh Skandha* of *Shrimad-Bhagavata Maha-Purana*. *Saint Ekanatha* is credited with discovering the then long forgotten place of *Saint Dnyaneshwar Maharaja's Samadhi* place at *Alandi*, near *Pune*. He also arranged for its maintenance and built a well near the *Samadhi* place for the pilgrims. He is credited with having been invited by *Saint Shri Dnyaneshwar* into his *Samadhi* site; and asked him to rediscover the original composition of *Dnyaneshwari* and bring it before the public. He did execute that work satisfactorily and the present copies of *Dnyaneshwari* appear to be based upon his version of *Dnyaneshwari*.

*Gagana*, *Akasha* and *Kha* are the common terms used to denote one of the phases of matter in the doctrine of *Pancha-maha-bhootas*. We may call it

‘*Ether*’, a more familiar western term. However, *Ether* differs from the concept of the *Akasha Tattwa*.

*Gagana Brahman* literally means the ethereal form of *Brahman*.

*Gajanana Maharaja of Shegaon* was a highly respected saint from Maharashtra’s Shegaon in Vidarbha region. He was an accomplished *Yogin*. Many people flock to his *Samadhi* at Shegaon annually. His *Padukas* are taken out on an itinerary of the state of Maharashtra once a year and many devotees take their *Darshana*.

*Ganas*: followers, members of a congregation of followers.

*Gandha*: Smell.

*Ganendra*: Literally, the *Indra* of the *Ganas* (the congregation of followers), *Ganesha* as the King of the *Ganas*.

*Ganesha (Ganapati) Atharva-shirsha* is the *Mantra* incantation for God *Ganesha* or *Ganapati*, as he is variously called. It is called as an *Upanishada* by the *rishi* who composed it. It is regarded as the ultimate of all the prayers to god *Ganesha*.

*Gautama Buddha*: He was the well-known founder of the *Buddhist* religion.

*Gayatri* is the *Vedic* goddess of *Brahma-jnana*. She has three forms: *Gayatri* in the early hours before the dawn; *Savitri* in the mid-noon; and *Sarasvati* in the evening after dusk. Incantation of the *Vedic Mantra* which appeared to sage *Vishvamitra* is prescribed for offering of daily three times prayer to her which is the famous 24 syllable *Gayatri* mantra: ‘*OM Bhuh OM Bhuvah OM Suvah OM Mahah OM Janah OM Tapah OM Satyam; OM Tatsaviturvarenyam bhargodevasya dhimahi; dhiyoyonah prachodayat; OM Apojyotirasomritam brahmabhurbhuvahsvarom*. It does not yield any fruit for the devotee. On the contrary, it is regarded as sinful not to pay the required oblations to her and *Savitru* (the *Vedic* God of brilliant shining *Teja*, literally taken to mean the Sun). The *Trikala Sandhya* i.e. the prayer and recitation of *Gayatri Mantra*, along with offering of oblations to Gods in the *Homa* (i.e. The *Vedic* sacrificial fire) are a daily must for those who have been initiated into the heart of *Vedic* practice since their *Upanayanam*.

*Gayatri Mantra, its verbatim meaning*: Its verbatim meaning is that: ‘We are contemplating upon (meditating upon, doing *Dhyana* of) that brilliant Sun, the most brilliant Sun of all the Suns, upon its *Teja*, the supreme powerful *Divine Light*.’ The real hidden meaning is that: ‘We are meditating upon (Doing the *Dhyana* of) the *Teja* i.e. the brilliant *Divine Light* of the all-powerful and supreme *Atman*. Let *Him* enlighten our intellect so that we can perceive *Him*.’ The *Dhyana* that is recommended

for the *Gayatri mantra* recitation is that of *Prakasha* i.e. Light. Hence it is a *Prakasha Dhyana*.

*Ghee*: To make it, butter is heated to boiling point. It is also called clarified butter. Indians use it in food items and as fat. Cow's *ghee* is very special as it is used in all the offerings to Gods, including for *Yajnas*.

*Ghrana*: Sense of smell, nose

*Gita-bhashya* means a commentary on *Gita*, in particular by *Shrimat Shankaracharya*.

*Golden Seventh Octave*: This term is used here to distinguish the musical notes in it from those of the normal musical octave. In India, the *Gandharvas* and the *Kinnaras*, kinds of celestial beings, are regarded as the topmost quality of musicians. They are said to be singing for the *Gods* in the *Heavens*. Their music and lyrics are in what is called as the *Golden Octave* or the *Seventh Octave*. There is a sub-branch of the *Vedas*, devoted entirely to the art and science of music, both vocal and instrumental, classical music systems, etc. It is known as the *Gandharva-veda*, an *Upa-veda* of the *Sama-veda*.

*Golhata-chakra*: The same as *Kolhata-chakra*.

*Gomukhi*: A saffron-cloth rosary-bag

*Gopalas* and *Gopa* literally mean cowherds. Here the pointer is toward the cow-herding companions of *Shri Krishna's* childhood from *Gokula*, the village where he was spending his childhood as son of *Gopa Nanda* and *Gopika Yashoda*. *Gopika* means a female from *Gokula*.

*Granthi, Chijjada*: *Chijjada* literally means 'Chid+Jada', meaning the two: The *Chit* and the *Jada*. *Granthi* means a knot, symbolic of bondage to, of, or between something and the other. The *Chijjada-granthi* is the symbol of bondage of the *Chit* with the *Jada*, meaning that of the *Atman* to the phenomenal world.

*Granthi, Vishnu-granthi, Rudra-granthi and Brahma-granthi*: *Granthi* literally means a knot. They are the knots in the *Sushumna Path* that have to be pierced by the force of the rising *Kundalini* for the *Yogin* to ascend to higher strata.

*Guhyini Nadi*: It is a secret *Nadi* which traces its path as follows: From the *Pinda* to *Sahasrara chakra* (*Mooladhara chakra* to *Sahasrara chakra*, without taking the path of intermediate *chakras*); i.e. From *Ajna chakra* (probably to *Brahma-randhra* to *Ashta-dala-kamala*) to *Maha-shoonya* to *Bhramara-gumpha*

*Gulabrao Maharaja*: He was a saint from *Vidarbha* region of *Maharashtra*. He was born blind. Still he learnt the *Shastras* and the *Vedas* just by hearing once. He is reputed to have been endowed with

phenomenal memory and grasping capacity. He used to always don the female's dress and ornaments and assume the *Madhura Bhakti Bhava* towards *Lord Shri Krishna*, saying that in an earlier birth, he was one of *His* retinue of *Gopikas* of *Vrindavana*. He used to regard himself as the adopted daughter of saint *Dnyaneshwar*. He composed many books on *Adhyatma-shastra*, both in *Marathi* and *Sanskrit*.

*Guna, Shuddha*: Generally speaking, none has any *Guna* in its pure form. Everything is supposed to have a mix of all these three *Gunas*, each in different proportions. *Gita* lays much stress on the working of these *Gunas*, in the workings of beings, even that of the universe. For advancing on the path of *Salvation*, one has to progressively imbibe more and more of the *Sattva-guna*. That leads one nearer to the state called *Shuddha Sattva Guna*. Leave alone humankind, even the Gods do not have the pure *Sattva-guna*.

*Gunas* in general means attributes, qualities, properties, merit, excellence, in particular, when referred in the context of *Prakriti*, *Gunas* means the three *Gunas* viz., *Sattva-guna*, *Rajoguna* and *Tamoguna*.

*Gunas, three*, are the *Sattva-guna*, the *Rajoguna*, and the *Tamoguna*. The *Prakriti* is made of these three *Gunas* and works according to their mix. The individuals and objects having one of these *Gunas* are respectively called *Sattvika*, *Rajasa* or *Rajasika*, and *Tamasa* or *Tamasika*.

*Guna-sankeertanam*: *Sankeertanam* means the act of worship by praising the *Ishwara*, reciting the stories of *His Lilas*, *His* birth as an *Avatara*, *His* deeds and singing *His* names. *Guna-sankeertanam* includes all these forms of worship but with special emphasis upon the virtues and the character of the *Ishwara* and *His Avataras*.

*Guru Gita* is one of the many religious texts named *Gita* e.g. *Guru-gita*, *Avi-gita*, *Ashtavakra-gita*, *Shiv-gita*, *Ganesh-gita*, etc. Generally, *Gita* means the most famous of these *Gitas* i.e. *Shrimad-Bhagavad-gita* from the *Mahabharata*, the dialogue between *Lord Shri Krishna* and *Arjuna*.

*Guru-Charitra* is a Marathi language book about *Lord Shri Dattatreya's* past few *Avataras*. It is widely read in *Maharashtra* by devotees of *Lord Shri Dattatreya*, who, like *Shri Krishna*, is regarded as a *Jagad-guru*.

*Guru-kripa* means the blessings of the *guru*.

*Guru-pada* literally means the Gurudom or the *Guru-hood*, the state of assuming the lofty throne of the *Guru*. Its eligibility criterion is that the *Yogin* should be established at the *Guru-chakra* in the ascent of the *Kundalini*. In that state, the *Yogin* is the universal *Guru-tattwa*, himself. *Pada* literally means a position, a status, a state. *Guru-pada* means the position of a *Guru*. This is about the real spiritual Gurus, like the venerated

*Saint Shri Dnyaneshwar*. The readers should always remember that, in these books, no reference is made to the general category of the ‘*Dime a Dozen*’ fake *Gurus*, except occasionally to expose them.

*Guru-Paduka-Panchaka (Pancaka)* has been translated by *Sir Woodroffe* as ‘*The Five-fold Foot-stool of the Guru*’. The sandalwood footwear (*Paduka*) of the *Guru* is venerated in India as if it were the *Guru* personified.

*Guru-paduka*: Literally, the footwear made of sandalwood, silver or gold, with or without precious jewels ornamented in it, for the use of the *Sadguru*. In *Yogic* parlance, it is the twelve-petalled lotus situate in the centre of the *Sahasradala-kamala*. It is the place of the *Guru-tattwa*. The states of *Samani* and *Unmani*, together, are called the *Guru Padukas*, in *Yoga Shashtra*. Students desiring to learn more may refer to ‘The Fivefold Foot-stool’ (*Paduka Pancaka*) section of ‘The Serpent Power’ by *Sir John Woodroffe*.

*Guru-tattwa* is the universal *tattwa* (element) which is behind every action of the *Guru* and the disciple. All the individual *Gurus* and disciples are governed by it.

*Hari, Krishna*: Names of personal Gods, the different forms and *Avataras* of Lord *Shri Vishnu*.

*Hari-dhun* is the sonorous chanting of *Hari*’s i.e. God’s various names included in it viz., *Hari, Mukunda, Madhava, Govinda, Radha-Ramana* and *Gopala*. It is very popular among the devotees of *Shri Krishna*, especially in North India.

*Hatha-yogi/n*: *Saint Dnyaneshwar* actually does not use the term *Hatha-yogis*. He has used the word ‘*Hatthiye*’/ ‘*Hatiye*’. He says that ‘*Hatiye sanditi hoda, kadelaga*’ (*Dny, Ovis 6-56*). The word can also mean ‘*an obstinate person*’. The commentators on *Dnyaneshwari* are confused over its meaning. In the given connotation, it is taken that *Dnyaneshwar* means that the *Hatha-yogis*, who aim at the *Nirguna Nirakara Brahman*, without a *Guru* and not resorting to the formality of the *Saguna Dhyana*, find it very difficult to attain even the stage of *Pratyahara*, on their way to *Yoga*. This interpretation given here is in tune with the general narrative in the respective portion of *Dnyaneshwari* and in line with the *Gita Shlokas* connected with it, and the general principles of the *Yoga* science.

*Himsa*: Violent acts, opposite of *Ahimsa* (non-violence).

*Hridayakasha*: Literally, the *Akasha* at the *Hridaya*, heart. In *Yoga* context, it means the *Akasha* at the *Adhyatmika Hridaya*, the space from the *Ajna chakra* to the *Brahmanda* i.e. beyond the *Brahma-randhra*. Its

divisions are as follows: *Chittakasha* = Ethereal space within the *Ajna-Chakra*;

*Chidakasha* = Ethereal space within the *Trikuti*;

*Mahadakasha* = Ethereal space within the *Bhramara-gumpha*; each of these *Akashas* being associated with the spaces within one of the three two-petalled lotuses.

*Ichchha-shakti*: Will power

*Ida*, *Pingala* and *Sushumna* are the three main *Nadis* which are basically involved in the process of *Yoga*. The *Kundalini* in its active state passes through the *Sushumna* through the six main *Chakras*. It ultimately goes to the Crown *chakra* called the *Sahasrara-chakra*. The *Yogin* attains the final stage of *Samadhi* on *Kundalini* reaching it.

*Immortality, Kundalini Yoga*: Very few *Yogins* can enjoy this kind of immortality that is signified by the total purification of their mortal and *Yogic* bodies. The *Kundalini-yoga* is the only way to attain that kind of immortality. Its culmination leads to such an immortality. Otherwise, the *Yogins* believe that one who reaches the *Ajna-chakra* becomes a *Mukta* by bathing into its *Mukta-triveni* of *Ida*, *Pingala* and *Sushumna*. For them the need to ascend higher does not persist if individual *Mukti* is their only goal. Any *Jeeva* who reaches to the *Brahma-loka*, as it is, becomes *Mukta* at the end of the cosmic cycle when the *Brahma-loka* itself gets dissolved in *Time*.

*Indrajala*: The *Vidya* of creating something out of nothing, illusion; mass hypnotism.

*Indriya/s* means sensory organ/s.

*Isha* means *Ishwara*.

*Ishtapoorta Karmas*: *Karmas* which guarantee pleasures here and after death are called *Ishtapoorta Karmas* e.g. digging of wells and lakes and building temples for the general public, etc.

*Ishwara* has different shades of attributes in each system of philosophy. For a better understanding of the term, one has to take up a deeper study of philosophy.

*Ishwara-pranidhana* is the meditation on the *Ishwara* by various methods. *Ishwara-vadin* means those who believe in the *Ishwara* as the supreme reality.

*Itihasa*: Apart from the *Vedas*, *Vedangas* and *Upanishadas*, there are other scriptures of *Vedic* religion, like the *Puranas*, the *Itihasa*, etc. The *Ramayana* and the *Mahabharata* are regarded as *Itihasa Granthas* (Books) since they are supposed to narrate the historical events as happened in the early past of the *Vedic* religious history.

*Jada Bharata* is a figure of *Pauranika* lore. *Jada* means thick skinned, a dunce with no intellect. *Bharata* used to behave like one such dunce; although he was an attained *Brahma-jnanin*. *Bharata* was once abducted by a tribal chief who then offered him as a sacrifice to *Kali*, the tribe's goddess. The Goddess was very much displeased by the chief's action. She killed him in her rage, saving *Bharata*.

*Jada Bharata, King Rahugana*: It is credited that *Bharat* revealed his true identity to king *Rahugana* who had employed him as one of the bearers of his palanquin, taking him for a fool. Out of compassion for small insects on the surface of the road he was carrying he palanquin, he started to walk higgledy-piggledy to avoid them from being crushed under his feet. The king was annoyed by the discomfort caused due to this as the palanquin was swaying too much to bear. He started scolding *Jada Bharata* for his way of carrying him. An interesting dialogue then ensued between the king and *Bharata*. The wisdom displayed by *Bharata* then convinced the king that he was indeed an attained soul, a *Jnanin*. He begged of *Bharata* to forgive him for having mistreated him. In return, *Bharata* bestowed the king with *Jnana*, as the story goes.

*Jagadamba*, as name signifies, is the 'Mother Supreme' of the world. She represents the primal trinity of the goddesses *Maha-Sarasvati*, *Mahalakshmi* and *Mahakali*. She manifests as *Kundalini* in the *Jeeva*. In the world, she manifests as the *Vishva-kundalini*. She is the procreatrix of the *Universe*, and as such, regarded as the *Mother* of the entire *Creation*. *Jagad-guru* literally means the *Guru* of all the beings. *Shri Krishna* is always regarded as the *Jagad-guru*, He being the one who endows all the beings with knowledge and wisdom for their all actions, including learning. '*Krishnam vande jagadgurum*' is a dictum, depicting His position as such. Alternatively, world renowned figures in the episcopal authority like *Shankaracharyas* of the four *Peethas* are also designated as *Jagad-guru*. Some saints and others are also designated as *Jagad-guru* by their devotees, e.g. the *Shankaracharyas* and *Saint Tukarama*.

*Jagat*: The world at large, including the *Jeevas*.

*Jalandhara, Bandha*: The *Bandha* applied to the throat region. It attains the transcendence of the *Kundalini* to the *Ajna chakra* after piercing the *Vishuddha chakra*.

*Janabai, saint*: She was a very famous lady saint from *Maharashtra* state. She was at *Pandharpur*, working as a housemaid to the family of the great Saint *Namadeva*. She was an ardent devotee of Lord *Shri Vitthal* of *Pandharpur*. She is famous for the many poetic *Abhangas* of hers, full of *Bhakti* and giving hints upon *Yoga*. She talks in her compositions about



the *Lord* coming to her help in the arduous routine chores of the household that she had to perform as a servant.

*Janabai, Vachas*: When the *Jeeva* reaches the *Turiya* state, the region of the other two *Vachas* starts viz., *Pashyanti* is the *Bindu* beyond *Ajna-chakra* and *Para* is the *Nada*, the original source of the world. Broadly speaking, *Janabai* is alluding to the states of *Nada*, *Bindu*, *Kala* and *Jyoti* when she says that the *Soham-jyoti* appears at the juncture of where all these four converge.

*Janmashtami* was the day on which *Lord Shri Krishna* took *Avatara* on this earth, as a son of *Vasudeva* and *Devaki*, in the prison in which *Kamsa*, the vile, had thrown them. It was in the night of the eighth day of the waning moon (*Krishna Ashtami*) of the Hindu fifth month of *Shravana*. *Saint Shri Dnyaneshwar*, too, was born on the same calendar day of *Janmashtami*. Hence the *Varakaris* believe him to be born with the *Amsha* of *Lord Shri Krishna*.

*Jatakas* are collection *Buddhists'* texts, comprising of the tales of *Buddha's* previous lives and births, his sermons, etc.

*Jatas*: Hair tied in the form of a dome over the crown of head are called *Jatas*. The *ascetics*, the *Rishis* and the *Munis*, like *Shiva*, always tie their hair in that form to avoid having to bathe the hair and wash them frequently. Additionally, they may apply the sticky juices of certain trees like the *Banyan* to make their tying dust and water-proof.

*Jeeva*: The individual soul is called the *Jeeva*.

*Jeevan-mukti* is salvation while living in this body, as juxtaposed to *Videha-mukti* i.e. *Mukti* after death. Realization in *Gita* aims at *Jeevan-mukti* i.e. attainment to the *Brahman* while living in this same human body through *Yoga* practice.

*Jeevatman* and *Paramatman*: The terms *Jeevatman* and *Paramatma* mean and distinguish respectively between an *Individual soul*, and the *Cosmic Soul* or the *Cosmic Consciousness*. They are generally not used flexibly or interchangeably.

*Jeevatman, Parama*: While the *Jeevatman* is the *individual soul* (*Jeevatman*), the *Parama Jeevatman* is the *Supreme soul* which does not have the limitations imposed by the nature of the world upon *Him*.

*Jihva*: sense of taste, tongue.

*Jijnasa* means the spirit of enquiry.

*Jnana*: Knowledge; the knowledge of the *Swaroopa*; *Aparoksha Jnana* (absolute knowledge of the *Ultimate* principle). It is an objective of a person on the path of renunciation. It is the attribute that bestows upon one the knowledge of one's identity with the *Brahman*.

*Jnanagni*: Literally, the fire of the *Jnana*.

*Jnana-khandana*: It literally means refutation of *Jnana*.

*Jnana-mayi, Jnana-maya*: The aspect of awareness of own consciousness and knowledge of 'The Cosmic Consciousness'.

*Jnana-yoga*: The quest, and its fulfilment, for the direct knowledge of the *Ultimate* principle

*Jnaneshwar, Jnaneshwari*: Alternatively spelled as '*Dnyaneshwar*' and '*Dnyaneshwari*'.

*Jnata* means one who knows, conscious, a characteristic of the *Purusha*.

*Kadi-mata*: The Tantric practice of *Yoga* is divided into many schools. The most prominent amongst them are the *Hadi-mata* and the *Kadi-mata*. Their theories on the *Yogic* practices; and *Kundalini* arousal and its ascent to the *Sahasrara chakra*, etc., are different from each other.

*Kailasa* is the residence of *Lord Shiva*.

*Kaivalya* is the state of attainment to the *Brahman*. It is the supreme state of *Mukti* i.e. liberation from the bondages of the *Prakriti*.

*Kala* (कल) here refers to a state. *Ishwara-kala* means the state of *Jeeva* in which he is akin to *Ishwara*. The same applies to *Sadashiva-kala*, etc.

*Kala* (काल): See *Dik*; Time.

*Kalasha* is the vessel, made of copper, in which the sacred waters for propitiation of *Varuna* God are poured into, to be consecrated with *Veda* mantras for *Kalasha-poojanam* which is a necessary part of all *Poojanam* in the *Vedic* rites of Hindus. Mango leaves are placed at the mouth of the vessel, with a non-shredded coconut placed at its top. The *Kalasha* is then anointed with *Haridra* (turmeric powder) and *Kumkum* (vermilion, *Sindoor*) and sandalwood paste, etc., before taking up its *Poojanam*.

*Kali/Mahakali* is a form of *Shakti* which is terrifying in her form, stark naked, with a garland made of decapitated human heads around her neck; and severed human hands strung around her waist: dark complexioned and tongue bloody red with sipping of blood. *She* carries a trident in her hands as a weapon and laughs in a demoniac manner at the destruction *She* has wrought around. *She* is depicted with her foot pressing down upon a subdued *Shiva's* chest, lying flat upon his back on the ground and the trident raised in her hands to pierce *Him*. *She* is the Goddess of *Laya*, of annihilation of the *Creation*. In a way, *she* also represents the action of the *Kundalini* of *Involution* - *Prakriti-laya*, or *Prati-prasava-krama* of the *Tattwas* in the *Yogin's* body.

*Kalpa-taru*: The mythical wish-granting tree. It is supposed that every wish of any one sitting under it is instantly fulfilled.

*Kama* means desires; also, especially, the carnal desire. The *Jeevatman* exhibits many desires and strives for their fulfilment.

*Kamala, Padma*: Literally these words mean *Lotus*; also, these are the names of *Lakshmi*, the Goddess of wealth and prosperity. In the *Yogic* parlance, they mean a *Yogic chakra* in a general sense. However, *Pt. Gopinatha Kaviraja* says that the terms *Kamala* or *Padma* are applicable to a *chakra* only after the *Kundalini* has pierced it during the process of *Shat-chakra-bhedana*.

*Kamya, Karmas*: *Kamya*, literally, means arising out of desire. Here *Kamya Karmas* means the *Karmas* done with the desire for attaining fulfilment of some desire.

*Kanda, Kundalini*: It is the place in the ethereal body (*Sookshma-deha, Linga Sharira, Linga Deha*) in which the *Yogins* say that the *Kundalini* remains in its pre-awakened form. Some *Yogins* say that it is located below the *Mooladhara-chakra*. However, others say that it is at the location where the *Manipura Chakra* is located, in the region of the *Sookshma Sharira*, corresponding to the navel. One theoretical reason for it is that the three lower *Chakras* from *Mooladhara* to *Manipura* are called the *Chakras* of the world. They are functional when the person is alive to deal with the matters of the world. The *Chakras* from the fourth onwards i.e. *Anahata Chakra* and above are the real *chakras* from where the processes of the *Yoga Path* start. *Dnyaneshwar* refers to it as the *Kanda* only, without much description of the term. In all probability, we may safely say that the *Kanda* is the mouth of the *Sushumna* at its lower end from where the *Kundalini* arises due to the action of the *Pranas* of the lower three *Chakras* and enters into the *Sushumna*.

*Kapalika* is a practitioner of *Vamachara* (the Left-hand path) just like the *Aghoris*, albeit with some differences in their rituals and dress, etc. They are also *Shaivaites* who follow the left-hand path.

*Kapi* means a monkey. Just like the monkey climbs a tree by jumping from branch to branch, the *Sadhaka* treads his *Path*, jumping from one stage to another, with momentarily fleeting through all the intermediate stages.

*Karana*: Cause

*Karana-deha, Maha-karana-deha*: These are terms used to denote the segments of the *Linga-deha*. They can be termed as the '*Secondary Causal Body*' and the '*Primary Causal Body*' respectively. They are at the final stages of the ascension of the soul in its journey to attain the salvation.

*Karandikar, DR Vinayak Ramachandra*, popularly known as V. R. Karandikar, was the HOD of Marathi language at Fergusson College. He was the first appointee to the Chair of Studies of *Saint Dnyaneshwar's*

Literature (*Sant Dnyaneshwar Adhyasana Peetha*) at University of Poona - nicknamed 'The Oxford of the East' in years past. Mr Karandikar wrote a number of books, apart from guiding many doctoral students of Marathi Literature.

*Karma, Akarma, Vikarma*: These are the terms *Gita* uses to categorize all the *Karmas* into three classes. 1. *Karma* is the *Karma* appointed by the *Shrutis* for one according to one's *Varna*, *Ashram* and nature. 2. *Vikarma* is the *Karma* that the *Shrutis* forbid one from doing. 3. *Akarma* is not doing any *Karma*. However, *Saint Dnyaneshwar* has defined these terms somewhat differently in *Dnyaneshwari*, in *Ovis* (4-89 to 92). He qualifies the *Karma* as the action that has brought the world into being. *Vikarma* is the *Karma* appointed by the *Shrutis* and the *Shastras* for one according to one's *Varna*, *Ashrama* and nature. *Akarma* is the *Karma* that the *Shrutis* have forbidden to one.

*Karma-dosha*: Fault in the *Karma*; *Karma* that leads to bondage to the *Prakriti*.

*Karma-fala* literally means *Fala* i.e. the fruit of a *Karma*; the achievement gained by doing a *Karma*.

*Karma-kanda*: The *Vedic Karmas* and the correct method of doing them; the wherewithal of *Sadhana*; the following of the dicta of the *Shrutis*; doing the *Karma* for gaining *Mukti*.

*Karma-samya-dasha*: The state of the *Sadhaka* when the *Sanchita Karma* is fully exhausted by life's experiences and the *Yogic* practices; and the new *Karma* that he does, does not bind him to the cycle of birth and death. In short, when the *Sadhaka* reaches the point at which he has just to go along with the *Kriyamana* and the *Prarabdha Karma*'s flow. This is a very high state to attain and therefore, *Shri Krishna* has qualified *His* statement about gaining of the *Yoga-siddhi* - by saying that the *Yogin*, making strenuous efforts for many a birth, becomes purified; and as a result, he attains the *Ultimate*: '*Prayatnadyatamanastu yogi samshuddhakilbishah, anekajnamasamsiddhastato yati param gatim*'; (*Gita*, 6-45).

*Karma-siddhanta* is a vital doctrine in Indian philosophies. Briefly stated, every *Jeeva* is born because of unfulfilled desires and debts he has to pay or get repaid by others, of the previous births. These all are obligatory. Until the *Jeeva* is clear of all debts and desires, he cannot attain to the *Moksha*. On attaining to the *Moksha*, the *Jeevatman* is freed of all the bondages and birth cycles. He is then not reborn. Depending upon the philosophic School, he attains a specific state, either of merging into the *Ultimate Reality*, or with his personal deity.

*Karma-yoga*: The path of working towards *God-realization* by performing one's duties; and adhering to the religious practices, as per one's *Varna* and the *Ashrama*, as prescribed by the *Vedas* and the *Smritis*.  
*Karmendriyas*: These are hands (act of giving, taking, and grasping, etc.), feet (act of walking, and running, etc.), tongue (act of tasting and swallowing food, etc.), reproductive organs (act of coitus) and anus/penis (acts of eliminating bodily waste).

*Kashmir* is a part of India in the North.

*Kashmiri* means of or from *Kashmir*.

*Kashtha Samadhi*: The stationary unmoving state of the *Yogin* sitting with erect spine in the *Padmasana* who is absorbed in the *Samadhi* that usually comes to our mind when we talk of the *Samadhi* state.

*Kevala* means the only, one, pure, without attributes i.e. the *Gunas*, a characteristic of the *Purusha*.

*Kha*: See *Gagana*.

*King Janaka*: The king of *Mithila*, father of *Devi Sita*, *Lord Rama*'s father-in-law. However, scholars regard that reference here in *Gita* to *Janaka* may not be necessarily to him. Whoever he might have been, the legendary king *Janaka* was a *Sthitaprajna*. He used to discharge even the heavy burden of kingship with equanimity and élan, while still always immersed in the *Samadhi* state.

*Kodanda*: The large bow of *Lord Shri Rama* is named *Kodanda*.

*Kokila*: *Cuckoo*, a coal-black complexioned bird of the tropics, the size of a crow and almost similar to it in appearance. It heralds the passing of the winter and the arrival of the spring. Its notes are beautiful, resembling those of the Indian classical music. Allegorically, a good singer is likened to a *Kokila*.

*Kolhapur* is a place in southern *Maharashtra* state. It is famous as one of the most important three and a half *Devi/Shakti Peethas*. Goddess *Mahalakshmi* is the reigning deity of that *Peetha*. The temple of the Goddess is very old and historic. She has countless worshippers all over *Maharashtra* and adjoining states.

*Kripa* means blessings, *Grace*.

*Krishna, Paksha*: The fortnight (*Paksha*) of waning moon, which occurs once in every lunar month.

*Krishnamurti, J.*: A modern day mystic, philosopher and writer. He was envisioned by the leading *Theosophists*, especially, Dr. *Annie Besant* and *Leadbeater*, to have been the reincarnation of the coming *Great World Teacher*, *Lord Maitreya*. They trained him in that respect by indoctrinating him with their philosophy and the *Theosophist* ideology of the new world

order that they were trying to create. However, on attaining youth and independent thinking, *J. Krishnamurti* rejected their indoctrination and became a totally independent thinker. He died in 1986 in California, USA, leaving behind a great legacy of books and many followers spread over many countries of the world.

*Kriya* literally means action. The *Kundalini* starts certain involuntary actions of *Pranas*, *Asanas*, *Mudras* and *Bandhas*, etc., after it becomes active i.e. it is awakened. These are also known as *Kriyas* in the context of *Kundalini Yoga*.

*Kriyamana, Karma*, is the obligatory part out of the *Prarabdha Karma* which is currently being experienced.

*Kriyas*: Acts, actions, *Karmas*

*Kshetra*, broadly, refers to the body.

*Kshetrajna, Kshetrastha*, refers to the *Jeevatman* in the *Jeeva* state.

*Kshetra-Kshetrajna*: The relationship of the body with the incarnated *Jeevatman* as *Jeeva*.

*Kula-devata* is a deity that has been worshipped for generations by a family. It is like the reigning deity of a given family.

*Kumbhaka* is the retention of breath stage of *Pranayama*.

*Kundalini-yoga*: It is the form of *Yoga* in which the innate power of the *Yogin*, known as *Kundalini*, is invoked to attain the highest state of *Yoga*.

*Kundalini*, connotative terms: *Saint Dnyaneshwar* uses these connotative terms, in the sense of equivalence, in *Dnyaneshwari Ovis*: 6-272: *Kundalini Jagadamba*; 6-283: *Prana*; 6-287, 288: *Shakti*; 6-299: *Pavana*; *Kundalini, Maruta and Shakti*: 6-301.

*Kundalini, sleeping*: *Saint Dnyaneshwar* has described that the sleeping *Kundalini* is in the form of an infantile serpent, red in colour. It is seen as forming coils of its body just like a serpent.

*Kundalini-yoga, Dnyaneshwar*: *Saint Dnyaneshwar* has described the *Kundalini-yoga* at various places in his works, *Dnyaneshwari* and his *Abhangas*, in particular. In the 6<sup>th</sup> chapter of *Dnyaneshwari*, he calls it as the *Pantharaja*, meaning the *King* of all the *Yogas*. In his esteemed opinion, it is the central *Yoga* of *Gita*. In its 18<sup>th</sup> chapter, he designates it as *Krama-yoga*, albeit the same *Yoga* as the *Pantharaja*, with stress on the fact of its being attained gradually, step by step.

*Laya* literally means dissolution, extinction.

*Laya-yoga*, in essence, means the *Yoga* practice by the initiate who methodically reverses the *Prasava-krama* i.e. the order of manifestation of all the *Tattwas*; to enter into the stream of *Prati-prasava* that occurs by assimilation of every manifested *Tattwa* back into its original *Tattwa*.

*Lele, Lelo*: These words in Hindi language mean, 'Take this thing'. The *Sadhu*, making a pun on the author's surname, *Lele*, in effect, said that he was giving him something and it should be accepted. Here that something he was giving was meant to be *Guru-kripa*, spiritual *Grace*.

*Light of the Bodhi* means the light of knowledge that spread out from *Buddha* as a result of his enlightenment.

*Lila* literally means a *Play* of god, a *Saint*, or an *Avatara*; the play of 'Cosmic Consciousness'; everything including the world and beyond.

*Linga*: Technically and popularly, the physical *Shiva-linga*, in its idol form, in general, is called the *Linga*. However, a *Linga* connotes the essence or the symbol as a typical attribute of an entity by which it can be recognized. In the *Sushumna* path, the various *Lingas* are designated by typical names, signifying the level of attainment of the *Yogin* and what that point on the *Sushumna* actually stands for. The *Prana-Linga* as such signifies the ultimate of the *Jeevatman's Swaroopa*.

*Loka* means habitation, abode. *Vishnu-loka* means the ultimate place e.g. the *Vaikunttha* pertaining to Lord *Vishnu*, the personal God of those who are *His* devotees.

*Loka-sangraha*: The act of guiding the general public on the true spiritual path

*Madhwacharya, Dwaita*: The philosophical doctrine propagated by *Shrimat Madhwacharya* is known as the *Madhwa* School or the pure i.e. extreme *Dwaita-vada*. He was an Indian thinker of the thirteenth century A.D. and an ardent devotee of Lord *Shri Vishnu*.

*Madhyastha* means medium, a characteristic of the *Purusha*.

*Madhya Shakti*: See *Shakti, Urdhwa, Madhya, Adhah*.

*Maha-Ananda/Mahananda* means Elixir of Joy.

*Maha-ashtami/Mahashtami* is the eighth night of the Goddess *Durga's Navaratri*. It falls in the *Hindu* seventh month of *Ashvina*. *Durga* represents the primal trinity of the Goddesses.

*Maha-bhootas*: The basic elements constituting the universe. There are five *Maha-bhootas* viz., *Akasha, Vayu, Teja, Aapa and Prithvi*. These can be roughly named as *Space (Ether), Air, Fire, Water, and Earth*, respectively, their etymological equivalents. However, it must be remembered that the usual meaning of these words, either in Sanskrit or in English, do not apply to these terms. These are subtle elements and not the gross matter that they are named after.

*Mahadakasha* = Ethereal space within the *Bhramara-gumpha*.

*Mahakasha* is a finer stage beyond the *Akasha Tattwa*.

*Mahalakshmi* is one of ‘The Primal Trinity’ of the Goddesses regarded as the functioning Governesses of the universe viz., *Maha-Sarasvati*, *Maha-lakshmi*, and *Maha-kali*, responsible for its *Creation* (*Srijana*), *Sustenance* (*Prati-palana*) and *Destruction/Dissolution* (*Laya*, *Samhara*). They correspond respectively to the trinity of Gods governing the world phenomenon viz., *Brahmadeva*, *Vishnu* and *Shiva* respectively.

*Maha-mudra*: 1. We find a mention of these *Mudras*, *Bhoochari*, etc. in *Saint Dnyaneshwar's Abhangas* on *Yoga*; 2. A woman accomplice in the *Sadhana* of the *Shaktas* and *Tantrikas* (*Vamacharis*) with whom they have coitus to prolong the retention time of the semen (*Veerya*), as an essential part of their *Sadhana* (*Samadhi*) to raise the *Kundalini* to its highest state of everlasting union with the *Shiva*.

*Maha-shivaratri* is an auspicious day falling on the thirteenth day of waning moon of the 11<sup>th</sup> Indian month called as ‘*Magha*’. Many Hindus observe a fast on that day to propitiate God *Shiva*.

*Mahat* is first *Tattwa* next to the *Prakriti* and the *Purusha* in the order of evolution of the cosmos.

*Maha-vakya*: Literally, a great utterance, a sacrosanct sentence. Here, its meaning is the utterances of the scriptures, the *Vedas*, or those of a *Guru*, or the *Jnanin*, which has the capacity to inculcate the great *Jnana* into the recipient of that *Maha-vakya*. The *Vedas* each have a famous *Maha-vakya*, viz., *Rigveda*: ‘*Prajnanam Brahma*’; *Yajurveda*: ‘*Aham Brahmasmi*’; *Samaveda*: ‘*Tat Twam Asi*’; and *Atharvaveda*: ‘*Ayamatma Brahma*’.

*Maha-videha Vritti* means being one with the *Creation*.

*Maha-yoga* is the supreme *Yoga* in which, the facets of all the other *Yogas* like *Hatha-yoga*, *Raja-yoga*, and *Kundalini-yoga*, etc., are combined. *Maha-yoga* starts of its own accord and takes the *Yogin* through whatever stages are necessary for his travel on the *Path* of *Yoga*. *Adi Shankaracharya* has described the holy place *Pandharpur* in *Maharashtra*, with *Lord Shri Panduranga* (*Vitthal*) as its presiding deity, as the *Peetha* (a place of worship, important holy place) of *Mahayoga*.

*Mahesha*: Lord *Shiva*; See *Sadashiva*.

*Mahisha*: Buffalo, allegorically, a dunce.

*Mahishasura-mardini*: This is the name of Goddess *Parvati*. It is based upon the *Pauranika* lore that *Durgadevi*, the incarnation of Goddess *Parvati*, having eight arms, had fought with and killed the demon *Mahishasura*. This lore, in itself, is an allegory, *Durgadevi* being the *Jnana*; and the *Ajnana* being represented by *Mahishasura*.

*Mamatva* means the attachment to anything or anyone as belonging to oneself i.e. I, mine and my own, etc.



*Manasa* is the faculty of mind. The *Manasa* is, roughly speaking, the mind, as we know. However, the subtle acting force (*Sookshma Tattwa*) behind the gross mind located in the subtle body is called *Manasa* in the *Yogic* parlance. It is one of the main constituent elements of *Jeeva*, along with 24 others as per *Gita*.

*Mandalas* (*Chandra, Soorya and Agni*): The *Yogic* body comprising of the six *Chakras* from *Mooladhara* to the *Ajna-chakra* is the *Pinda*. The three sub-divisions of it according to their intrinsic nature are: The *Chandra Mandala* - comprising of *Mooladhara* and *Svadhishthana Chakras*; the *Soorya Mandala* of *Manipura* and *Anahata Chakras*; and the *Agni Mandala* of *Vishuddha* and *Ajna Chakras*.

*Mandukya Karika* is the commentary by *Shri Gaudapadacharya, Paramaguru of Shrimat Shankaracharya*, on the *Mandukya Upanishada*.

*Mantra-chaitanya* means the *Mantra-japa* practiced by the *Sadhaka* has attained fruition. Literally, the *Mantra* has become *Chetan*, full of the quality of the *Chaitanya*; as opposed to *Jada* or *Achetan Mantra* stage, which is just the rote learning stage of the *Mantra*. A *Jada Mantra* is of no consequence. The *Chetan Mantra* carries the real magical power of the *Mantra*.

*Marana Karma* is one of the six *Karmas* of black magic. It involves use of black magic to kill a person without use of external means and directly apparent involvement of the black magician.

*Marana Mantra* is a *Mantra* which is used to kill a person by *Aghoris* or other black magicians.

*Marga* means path.

*Markandeya Rishi*: He is a *rishi* who is depicted as *Chiranjeeva* i.e. immortal in the *Puranas*. There is one *Purana* by his name, called the *Markandeya Purana*. He is regarded as a great devotee of Goddess *Parvati*, the *Jagadamba*. The story given in '*Autobiography Of A Natha Siddha Yogin*' is from the *Shrimad-Bhagavata Maha-purana*.

*Mastaka-sandhi*: It is located at a distance of four finger-widths above the *Taraka-sthana*, midway between the *Brahma-randhra* and the *Taraka-sthana*.

*Mata* means doctrine; also 'Mother'.

*Matras*: Traditionally known 'Three and half' *Matras*, instead of 'Four'. For complete details of these concepts, please refer to the *Mandukya Upanishad* and *Gaudapada's Karika* upon it.

*Maulishwara* means the *Lord* holding the Moon upon the crown of *His* head. It is an allegory upon *Lord Shiva* who is depicted as such, with the crescent of the Moon upon his crown of head.

*Maya* is the *Vedantic* concept of an entity that deludes the *Jeevatman* and makes him lose his identity with the *Supreme i.e. The Brahma* so that he sees the world of phenomenon as real. *Adi Shankaracharya* who forwarded this concept in his *Vedanta* says that the *Maya* is ‘*Anirvachaniya*’ i.e. it and its actions are indescribable; its nature cannot be deciphered.

*Meena, Marga*, literally means a fish. Just as a fish is at home in water and swishes through it with sudden twists and turns on to its goal, the *Sadhaka* is at home in *Yogic* practice, knowing all the turns and twists he will have to take to reach the goal. He acts according to the dictates of the *Path* appropriately.

*Meru, mountain*: The mythical mountain of the *Vedas*, the tallest in the universe, deemed to be made of gold, around which the Earth supposedly rotates. The legendary *Devas* supposedly reside atop it.

*Moha* literally means longing, lust, temptation, attraction to something, illusion. In the reference, it means temptation.

*Moksha, Mukti, Nirvana*: *Supreme Salvation*, liberation, especially from the bonds of *Prakriti* and being born as a *Jeevatman*; the state of being free of the bondages of the *Existence*.

*Moolabandha, Bandha*: The *Bandha* applied between the *Mooladhara* and the *Svadhishthana Chakras* for initiation of the *Prana* and the *Apana* actions such that they start flowing toward each other and ultimately meet. Normally, the *Apana* is restricted to the portion below the navel in the body and the *Prana* is restricted to the portion above the navel up to the *Anahata Chakra*.

*Mooladhara chakra*: The first of the *Shat-chakras* is called *Mooladhara chakra*. It is located in the *Yogic body* at a position corresponding to the coccyx or end of the tailbone.

*Mridanga* is a beautifully orchestrating percussory musical instrument. It beats like a drum. It has the percussory goatskin membrane at the two circular ends of a wooden drum, shaped like a flattened ovoid. It has a string with which it can be foisted upon the musician’s neck when beating it in a standing position. It is widely used in South India as an accompaniment of *Carnatic* music. It has also been very popular with the *Bhakti Sampradayas* of *Shri Krishna*. *Bengali Saint Shri Chaitanya Mahaprabhu* was extremely fond of it and used to dance ecstatically to its tune and the *Haridhun*.

*Ms. Durga Bhagavata* was a renowned writer in Marathi. She was the President of Marathi *Sahitya Sammelana* (Marathi Literary Conference) in the times of Emergency wrongly imposed by Ms. *Indira Gandhi*, the

then Prime Minister of India, in 1975-77. During that regime of Ms. *Gandhi*, Indian people were most afraid, so much so that nobody spoke against it even in a circle of confidantes. In such times, the astute lady writer Ms. *Durga Bhagavata* was so bold that she publicly denounced the rule of Ms. *Gandhi* and ‘*Emergency*’, stressing democratic values before the audience which had some foremost political leaders affiliated to Ms. *Gandhi*, on the dais. It is history that the *Emergency* was repelled under public pressure and revolt. Ms. *Gandhi* and her *Indian National Congress Party* suffered a terrible defeat at the husting held thereafter.

*Mudra*: This is a *Yogic* term referring to the specific bodily postures assumed by the *Yogin* for the starting of the *Yoga* processes. The position adopted by the body-mind-senses complex after being seated in a particular given *Asana* is called *Mudra* in the *Yoga-shastra*. This is not to be confused with the *Hasta-mudras* referred to in the previous chapters. These are *Yoga-mudras*, apart from the *Mantra-mudras* or *Ayurvedic Mudras* referred to earlier.

*Mudra, Tantras*: In *Pancha-makara* (five words beginning with M – *Mudra* – woman companion, *Mamsa* - meat, *Meena* - fish, *Madya* - wine, *Maithuna* - coitus) context of the *Vamacharis*, it means the woman who accompanies a *Sadhaka* for sexual rites in the *Tantrika* way.

*Mukta* means one who is free.

*Mukti*: Release from the bondages of the *Karma* and the *Prakriti*. It means different distinct states according to different schools of philosophy.

*Mumukshu*: one desirous of *Jnana* and *Moksha*

*Murdhni-sthana* is located at the crown of the head. It is a point where the fontanel of a baby closes after about eight months of birth.

*Murdhnyakasha* (*Murdhni-akasha*): Literally, the *Akasha* at the *Murdhni-sthana*, at the top of the head, eight finger-widths away from the *Bhroo-madhya* and four finger-widths before the *Brahma-randhra*. It is the place in last phase of the *Kundalini*'s travel toward the *Brahma-randhra* on the *Sushumna* path.

*Nadanusandhana*: The meditation upon the *Anahata*-, the state of being attuned to the *Nada*.

*Naimittika Karmas* are the *Vedic* religious rites which are required to be performed on certain occasions.

*Naishkarma, Naishkarmya*: Literally, *Nishkarma* means not doing any *Karma*. *Naishkarmya* means no *Karma*. However, in the context of *Gita*, *Nishkama Karma* is regarded as *Naishkarma*, and that state of *Nishkarma* is *Naishkarmya*.

*Naishkarmya-siddha*: One who has attained to the state of not being bound to the *Karmas*, even while indulging in them, is called the *Naishkarmya-siddha*.

*Nama* literally means name. Every manifest object has *Nama* i.e. its distinctness from other objects; and a verbal or mental concept or image to identify it distinctly from other objects. In the context of present work, it means a name of a God, a *Mantra* and some other powerful holy words or syllables having a spiritual value. The *Guru* tells the *Nama* to the disciple and asks it to be repeated, either verbally or mentally, in a prescribed manner e.g. some will ask their disciples to incant it mentally, once every cycle of breath flowing in and out. They may prescribe some procedural aspects like bathing and cleaning self, sitting in a certain posture, at certain times of the day and/or night and which syllables of the *Nama* are to be repeated while breathing in and which ones while breathing out; the *Mudras* (certain arrangement of the fingers of hands, thus making a certain gesture, for facilitation of concentration and *Antara-pranayama*) and the bodily postures (*Asanas*) to be adopted.

*Nama*, given by a spiritual leader, a *Sadhu*, a *Sannyasin* and/or a *Guru* is supposed to have the potency to uplift spiritually those incanting it and lead to attaining *Moksha* early. There have been saints' lineages which specialize in giving the *Nama* to their disciples e.g. the *Nimbargi Sampradaya*, the *Vedic Deeksha* of the *Gayatri mantra*, given by the father to a son, *Mantra Deekshas* of various other *Sampradayas*, etc. A very famous man of letters viz., Prof. Dr. R.D. Ranade who has written volumes on Indian philosophy and *Gita*, belonged to the *Nimbargi-Inchegiri Sampradaya* who had received the *Nama* from his *Guru*, and used to transmit it to those he found desirous and fit to receive it.

*Namana*: It literally means the act of bowing before a superior, to the God. It is a *Prakrita* word, and also the *Sanskrit*, for the act of prostration. It means to bow down, to salute as a mark of respect or reverence.

*Nama-mudra*: The literary seal or the name of a composer, a writer and a poet or an author, at the beginning or end of composition, indicating his authorship.

*Nama* in *Gita*: *Gita*, too, has devoted a few *Shlokas* in its 17<sup>th</sup> chapter which elaborate upon the *Nama* of the *Brahman* and extols its incantation: [17-23 to 27 from '*OM tatsaditi nirdesho brahmanastrividha smritah; brahmanasten vedashcha yajnashcha vihitah pura.*' (17-23) to ..... '*Yajne tapasi dane cha sthitih saditi chochyate; karma chaiva tadarthiyam sadityevabhidhiyate*' ;(17-27).] In its 8<sup>th</sup> chapter, in some all-important *Shlokas*, *Gita* emphasizes that a *Yogin*, while discarding his body at the

time of his demise should call forth the steadfastness of years of his *Yogic* practice and controlling all the senses, bring the mind into the heart centre i.e. in the region from the *Ajna-chakra* onward and hold it steadily therein. Then he should hold steadily the *Pranas* in the *Bhroomadhya*. Then using his skills of *Yoga*, matured through its devoted practice, he should raise the *Pranas* to the crown centre (*Brahma-randhra*). In that holistic state of the body, the mind and the soul, he should concentrate upon the *Ishwara Himself* while uttering the ‘Word’ i.e. the sacred syllable ‘OM’ (which is the *Brahman* itself, in the pronounceable letter form). In that state, one who leaves the body will certainly attain the *Moksha*. [(8-5 to 13 from ‘*Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nastyatra samshayah.*’ (8-5) to .... ‘*Omityekaksharam brahma vyaharanmamanusmaran, yah prayati tyajandeham sa yati paramam gatim.*’ (5-3))]

*Nandi* is the mythical sacred bullock, devoted to *Lord Shiva*. His idol in sitting form is always placed at the entrance in front of the *Shivalinga*. A devotee has to first have the *Darshana* of *Nandi* before going for the *Darshana* of *Lord Shiva*.

*Nara and Narayana Rishis* were *Avataras* of *Lord Shri Vishnu*. They are supposed to be *Chiranjeeva* i.e. surviving in bodily form forever. They are supposed to have made *Badrinatha*, a holy place in the Himalayas, as their permanent abode. They reincarnated as *Arjuna* and *Krishna* in the *Mahabharata* era.

*Naraka*: Hell. As per *Hindu Dharma-shastra* and the *Puranas*, these are of many types. The sinners, after being judged as guilty of sinning, are consigned to one that is prescribed for that kind of sin by the ‘God of Death and Afterlife’, *Yamaraja*.

*Nastika*: Non-believer, opposite of *Astika*; atheist.

*Natha Siddhas*: *Siddhas* who belong to the tradition of *Yogins* emanating from their first preceptor, *Adinatha* through *Matsyendranatha* and *Gorakshanatha*.

*Navadha/Navavidha Bhakti*: The *Bhakti-shastra* divides the *Bhakti* into nine (*Navadha*), eleven (*Ekadasha*) or fourteen categories, depending upon the mood that the *Bhakta* adopts toward the *Ishwara* e.g. that of service (*Dasyam*), friendship (*Sakhyatvam*), etc.

*Nava-ratnas*: Literally, the word means the nine gems, diamonds, ruby, agate, pearls and emerald, and the likes.

*Navaratri* literally means nine nights. Certain religious significance is attached to the nine nights and intervening days at the beginnings of certain *Hindu* calendar months. These *Navratris* are reserved for the special

worship of a particular God or Goddess. Devotees keep fasts, chant mantras; and invoke the deity through *Homa-Havana*, *Yajna*, etc., during this auspicious period.

*Neti, Neti*: The *Shrutis*, finding it impossible to describe the *Atman* objectively in words, describe it by these words that mean, '*Neither this, nor that, .... , nor that..*'. This is a passive description of the *Atman* that means, in other words, that the *Atman* cannot be described in any known language, or by any words, or by simile to any object and any thought or idea. In short, the *Atman* is indescribable, according to the *Shrutis*.

*Nevase* is a small town in Ahmednagar district of Maharashtra state, India, on the banks of the sacred river *Godavari*. *Saint Dnyaneshwar* dictated *Dnyaneshwari* composition to *Sachchidananda Baba* there.

*Nirakara* means not having any form, formless; opposite of *Sakara*.

*Niranjana-pada* is the high state of *Shiva* in *His* 'stainless' form, without any engulfment in its *Maya* or association with it. Next to it is the *Parama-shiva* state, the *Parama-pada*, when the *Yogin/Saint* attains to the *Agama-loka*.

*Nirdharmaka*: Without any properties

*Nirguna*: The *Brahman* without form and attributes (called the *Gunas* in Sanskrit) is called *Nirguna*.

*Nirishwara Schools*: They do not recognize the *Ishwara* in their doctrines.

*Nirmala Maya*: As the name implies, *Nirmala* meaning pure, The *Nirmala Maya* is *Maya* beyond the Three *Gunas*, without the attributes of causes and effects.

*Nirvana*: That state which gives the supreme *Sukha* and *Shanti*.

*Nirvichara-vaisharadya* is the state of highly accomplished *Samadhi* in which the *Yogin* becomes totally free of any thought, including awareness of his self.

*Nishiddha Karma*: The *Karmas* forbidden by the *Vedas* and the *Shastras*.

*Nishkala*: Without the *Kalas* i.e. facets of the *Jeeva*.

*Nishkama karma* means the *Karma* undertaken without any expectation of its results, and any longing for fruits of one's action.

*Nitya Karmas* are the religious *Vedic* rites which need to be performed daily or periodically e.g. daily three-time rite of *Sandhya-vandanam* by the three *Varnas* - the *Brahmana*, the *Kshatriya*, and the *Vaishya*.

*Nitya* means what is permanent; forever.

*Nitya Mukta* is one who is forever free from all bondages of 'The Existence'.

*Nitya-anitya-viveka/Nityanitya-viveka* refers to exercising the intellect to impress upon it the transient character of the world; and to recognize the permanency of the *Ultimate* principle.

*Nityananda, Saint*: He was a saint who stayed most of his time at *Ganeshapuri*. He was a totally selfless soul and initiated many on the *Yoga* and *Bhakti* path. *Muktananda*, one of *Swami Nityananda's* disciples. He became very famous and had hundreds of followers from India and abroad. *Nivrittipara* path: i.e. renunciation allows one to renounce the duties of the *Varnas* and the *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

*Ojasa* means the essential quality of *Veerya*. *Veerya* when conserved leads to its transformation into a concentrated essence that is different from the physical *Veerya* (semen). It is called the *Ojasa*. In the form of the *Ojasa*, the procreative energy gives radiance to the face and body of the *Yogin*. It is the power behind the great energy needed for attaining to the *Brahman*. *OM/Onkara* and *Pranava* are the *Vedic* terms for 'The Divine Word'; the symbol for the *Brahman*.

*Onkara, Onkara*: It means the Word 'OM'.

*Osho* was the nickname of *Acharya Rajneesh*.

*Padarthas, Sankhyas*: Literally objects, things. The *Sankhyas* classify the constituents of the universe into 64 categories which are called by them the *Padarthas*. Also, the constituents of the universe are called in *Jainism* the *Padarthas*.

*Paksha, School*: 1. A doctrine, 2. Lunar *Paksha* (fortnight) - See *Ekadashi*.

*Pancha-bhedas* means five categories of differences, in the various entities related to the *Creation*.

*Panchikarana*: The process of mixing of the five *Maha-bhootas* in various proportions and orders results in the formation of various objects of the world. This process is called *Panchikarana*.

*Pantharaja*: *Saint Dnyaneshwar* calls the *Guru*-given *Kundalini-yoga* as the *Pantharaja* in the 6<sup>th</sup> chapter; and the *Krama-yoga* in the 18<sup>th</sup> chapter of his work - the *Dnyaneshwari*.

*Para-bhakti/Parama-bhakti* is the supreme state of *Bhakti*. The devotee then loses the identity of himself, totally immersed in the subject of his devotion. The highest state of *Bhakti* reckoned in various texts is called as *Para-bhakti*, etc. It is that state in which the devotee loses all relevance of time and space. He becomes one with the object of his worship, dissolving his identity in that of the object. The state of that *Bhakti* is described in great details in the said texts.

*Para-brahman, Brahman:* The term, *Para-brahman*, denotes the *Supreme Brahman*. The terms, *Brahman* and *Para-Brahman*, are used flexibly for connoting the *Supreme Reality*, unless the context demands the use of the exact relative term.

*Parah Pramana* (hearsay) is *Pramana* based upon the *Pratyaksha Pramana* (direct evidence) given in evidence by others.

*Parama* means ultimate.

*Parama Gati: Parama Pada*, the *Ultimate State* of a Being, *State of the Soul* - the *Atman*.

*Parama Pada:* It literally means the '*Ultimate Status*'; the *Ultimate State of Being*, *State of the Soul* - the *Atman*; the ultimate position or status on the spiritual *Path*. It is also designated as the *Ultimate*, the *Home*, the *Paramatman*, the *Abode of God*, the *Abode of the Yogins* (by Saint Dnyaneshwar in his *Abhangas*), etc. *God-realization* and *Mukti*, etc. are the same states.

*Parama-dhama* means the ultimate abode of the soul.

*Paramanoo-pradhana Siddhanta:* The doctrine having the *Paramanoos* as the basic constituents of the *Creation* as its central theme.

*Paramartha* means the highest knowledge, spiritual attainment.

*Paramatman:* The *Atman*, the primordial principle, the *Chaitanya* that pervades everything and is still beyond it all, and the individuals, the world, the *Vishva* and anything that can be perceived by the senses or imagination. It is *Infinite*, *Nirguna*, *Nirakara*, etc. in its originality. The three terms, *Atman*, *Vishwatman* and *Paramatman* are used to differentiate between the individual person's *Atman* which gets bound to the *Karmas*; and the *Vishwatman* which is also called the *Ishwara* in certain contexts and is beyond the bondage of *Karmas* but is responsible for the world phenomenon. The term *Paramatman* is used to designate the *Ultimate Principle* behind the *Atman* and the *Vishwatman*. The *Chaitanya*, the *Purusha*, and the *Parabrahman*, etc., are terms that may be used synonymously to the term *Paramatman*. Their exact connotation depends upon the context.

*Parama-sukha* means the *Ultimate Bliss*.

*Para-vak:* The *Yoga-shastra* distinguishes between the four kinds of *Vak*, *Vacha* or '*tongues*' which are instrumental in forming and uttering a word, from the conceptual stage to its execution in an utterance. The vocally pronounced word is due to the *Vaikhari Vacha*. Other subtler levels of *Vak* are *Madhyama*, *Pashyanti* and *Para* in that order - the *Para-vak* being the subtlest, unpronounced *Vacha*. There are many connotations about these levels of *Vak* or *Vacha*. A singular one is that the universe was in the form



of the *Para-vak* in its beginning and went through other transformational phases viz., *Pashyanti* and *Madhyama* before manifestation in its *Vyakta* or *Vaikhari* form. These four *Vachas* are alternately designated by the three and half syllables of ‘OM - ॐ’ viz., ‘A - अ’, ‘U - उ’, ‘M - म’ and the *Ardhamatra*, each being a representative of the four levels of existence of a *Jeeva*. The *Mandukya Upanishad* with *Shri Gaudapada’s Karika* on it is exposition of this subject for a better understand the significance of these *Yogic* concepts.

*Parigraha* literally means possessions/storing of goods, etc. In the context of *Gita*, it means attachment to and possession of objects and persons, wife, children, home, fields, servants, cows, etc.

*Parinama* literally means change, transformation.

*Partho Vatsah*: An allegory is suggested upon a cow and its calf. The milk comes out of the cow’s udder for its calf because of its love for the calf. However, the remaining milk after the calf is satiated comes in use to others as well. Thus, the calf and the cow, both are responsible for producing the useful milk for the rest of the world. Similarly, *Lord Shri Krishna*, allegorically ‘*The Celestial Cow*’, gave out the milk of *Gita* for its beloved calf, *Arjuna*. After *Arjuna* was satiated, the remaining milk still came to benefit other people in the world. That is how ‘*Partha*’ (*Arjuna*) is the ‘*Vatsa*’ (calf) (*‘Partho Vatsah’*) in this cow-calf duet of *Lord Shri Krishna and Arjuna*.

*Pashchima Marga*: The *Western Direction*. It means the *Sushumna Path* ahead of the *Ajnachakra* to the *Brahmarandhra/Akasha Chakra* and beyond. The *Pashchima Marga* ends in the *Maha-shoonya*.

*Patanjali, Gita and Dnyaneshwari*: This work often and perforce discusses about *Patanjala Yoga-sootras* and *Patanjali’s Yoga*. The students must not become confused. It has to be clearly understood that there is no mention of these *Sootras*, in either *Gita* or *Dnyaneshwari* by name or as a reference. For students, the comparison is necessary between various *Yoga* texts including *Patanjala Sootras* in relation to *The Yoga of Gita* and *Dnyaneshwari*. As such the books in this series on *The Yoga of Gita* find their mention and deliberate upon their various aspects for relating the same to the subject-matter of discussion in these books.

*Patanjali*: He was a great sage of ancient India. He wrote treatises on various topics, including *Sanskrit Grammar*. His treatise on the *Yoga-shastra* is popularly known as the *Patanjala Yoga-sootras*.

*Pavana* literally means wind. However, in the *Yogic* context, it means the *Pranas*. The five main *Pranas* are called the *Pancha-Pranas* viz., *Prana*,

*Apana, Vyana, Samana, and Udana*; and the five secondary: viz., *Naga, Koorma, Krikala, Devadatta, and Dhananjaya*, are called the *Up-pranas*. *Peer* means a *Mohammedan* saint or godman.

*Peetha, Yogic*: *Saint Dnyaneshwar* alludes to these in his *Abhangas* and also *Dnyaneshwari*. These are special terms of the *Natha Siddha* tradition. *Peethas (seats) of Devis*: There are traditionally three and a half *Peethas* of the Goddesses corresponding to the three *Matras* of *OM*. The three Goddesses of the *Peethas* are: The *Mahalakshmi* of *Kolhapur*, the *Tulajabhavani* of *Tulajapur*, and the *Renukadevi* of *Mahur*. The *Yogeshwaridevi* of *Ambejogai* is regarded by some to be the Goddess presiding over the *Turiya*/half *Peetha*. Instead, others take it to be the *Saptashringi* Goddess as forming the half *Peetha*.

*Pilavah Pilavah Jnana-jijnasa*: *Pilavah* means *Paramanoo*. The meaning is that the *Paramanoos* are also scient.

*Pipilika, Marga*: *Pipilika* literally means an ant. *Pipilika Marga* is the slow but sure travel on the *Path* that ultimately leads to attaining the goal, howsoever late.

*Pippala, Golden, tree*, is a relic in the precincts of the *Samadhi* of *Saint Dnyaneshwar*. It is said that *Saint Dnyaneshwar's* father, *Vitthalpant*, deserted his wife, *Rukminibai*, wanting to enter into the *Sannyasashrama*. *Rukminibai*, the *Saint's* mother, performed penances at the said *Golden Pippala tree* with a prayer that let her husband return to her. The said tree is still venerated by the devotees of *Saint Dnyaneshwar*.

*Pluralistic Realism* has at its core the ability of viewing the object or the *Reality* realistically. It accepts there can be more than one equally cogent and rational aspect of what is seen as the *Reality*.

*Poojanam, Poojana*: It means the ceremonial felicitation and worship of a deity, a *Guru*, a Godman or a saint, or a holy relic, etc.

*Pooraka* is the breathing-in stage of *Pranayama*. *Kumbhaka* is the retention-of- breath stage of *Pranayama*. *Rechaka* is the breathing-out stage of *Pranayama*.

*Poorna* means *whole, entire*.

*Poorna-Brahman* means the *Brahman* remains undiminished by division or separation of the *Jagat* and the *Jeevatman* from the *Brahman*, or by its transformation.

*Poornatva* is the state of being *Poorna*, the state of an attained *Kevali Siddha*.

*Poorva Marga*: The *Eastern Direction*. It means the six *Chakras* from the *Mooladhara* to the *Ajna chakra*.

*Pradakshina*: The *Hindu* temples have a circumambulatory path (a *circum-ambulation*) around its *sanctum sanctorum* (*Garbha-griha*, *Garbhagara*) for the devotees to walk around it in reverence to the ruling deity within. The taking of one full round, starting from the front facing the deity, back again to the same spot, is reckoned as one *Pradakshina* offered to the deity. These are offered to *Hindu* deities routinely, during their *Darshana* and also on special occasions, or as a matter of fulfilling of religious vows e.g. Before his birth, *Saint Dnyaneshwar's* father *Vitthalpant* had deserted his mother *Rukminibai* and taken the vows of *Sannyasa-deeksha*. *Rukminibai*, used to offer daily 1000 *Pradakshinas* to the *Pippala* tree, known as the *Suvarna Pimpal* (The *Golden Pippala*) near the *Siddheshwara temple* at *Alandi*, praying for her husband's return home.

*Pradhana*: Central; chief.

*Prajna* means the faculty of immense knowledge. When active, it confers upon one the complete knowledge of any subject. In formal learning process, exposure to the subject matter is always necessary. Ordinary faculty called *Buddhi*, i.e. intellect sees the worldly matters, limited to the realm of *Prakriti*.

*Prajna-jagriti* is the state of arousal of the *Prajna*, on the perfection of *Samyama*.

*Prakriti* is one of the ultimate principles and it provides the working force behind the Universe.

*Pralaya, three Fires*: *Pralaya* is the ultimate dissolution or destruction of the world at the end of an epoch (*Yuga*). The *Puranas* talk about the three celestial Fires that rage before the *Pralaya* takes place: 1. *Pralayagni* - The Fire proper, engulfing the world in it at the time of *Pralaya*; 2. *Vidyudagni* - The Fire of Lightning and 3. *Kalagni* - The Fire of *Kala* (काल). *Kala* is all-destroyer.

*Pramana*: Evidence. According to the *Nyaya-shastra*, the *Pramanas* are: *Pratyaksha* means direct experience and knowledge. *Anumana* means inference. *Upamana* means analogy. *Shabda* means the *Vedas*. The modern sciences use the *Pratyaksha*, *Anumana* and *Upamana* as to frame and test its hypothesis.

*Prana Shakti* literally means the force, power or might of *Pranas* i.e. *Prana-bala*.

*Pranas* is a distinct psychic subtle force. In the *Yogic body*, it flows through the *Nadis* and activates the various *Chakras* and brings life into action. It is not the air one breathes. *Pranas* are sub-categorized into five forms, depending upon the function each performs viz., *Prana*, *Apana*,

*Samana*, *Udana*, and *Vyana*. There are also the five secondary *Pranas* (*Upa-pranas*).

*Prana-yajnas* is a specific term applied to the various *Yogic* practices of subtle forms of *Pranayama*, as distinct from the ordinary practice of controlling the breath by its manipulation, allegorically mentioned as *Yajnas* in the *Gita*, 4<sup>th</sup> chapter.

*Pranayama*: It is the control of breath for steadying the mind and purifying the body for further practice of *Yoga*. It is one of the eight practices of *Ashtanga Yoga* i.e. of the *Patanjala Yoga*. In its gross practice (*Bahir-Pranayama*), one tries to attain breath control by various breathing exercises for the wellbeing of the gross body and mind. This is distinct from the *Real Pranayama* (*Antara-pranayama*) which has the objective of attaining the *Samadhi*. It affects the *Sookshma-Sharira* or the *Linga-deha*. *Prapancha-Bheda* means difference in the working of the two entities, *Chetan* and *Achetan*.

*Prarabdha*, *Karma*, is the obligatory part of *Sanchita Karma*, which became due since taking the current birth.

*Prasada* is part of the offerings made by the devotees to a deity or a saint which is distributed amongst them and others present. Usually it consists of sweats and fruits, etc. Occasionally, valuables and other objects, too, may be given to a devotee as *Prasada*. Literally *Prasada* means that which is given to the devotees by Gods as a mark of their being pleased with their devotion.

*Prasthanatrayi*: The Triad of the *Vedic* holy texts is regarded as the crux of the *Vedanta*. The following three bodies of texts which describe the path and the practice for attaining the objective of Realization are known as the *Prasthanatrayi*: The *Upanishadas*, the *Gita*, and the *Brahma-sootras* of Sage *Vyasa*. *Vyasa* is also known as *Badarayana*. Various commentaries upon these texts and various *Vedantic* schools arise from different interpretation of these *Vedic* texts.

*Prasthan* means departure to the *Ultimate Principle*, i.e. *Realization*.

*Pratibimba* literally means *reflected image* as in a mirror.

*Prati-prasava* literally means the action opposite to birth. In this work, it means the soul's regression of the self into the *Brahman*, its origin. Related *Yoga-sootra*: '*Te prati-prasava-heyah sookshma*' (2:10, *Patanjala Yoga-sootras*).

*Pratyahara* is the control of the senses and desires.

*Pratyak-chetana* means the embodied consciousness representative of the Cosmic Consciousness.

*Pratyaksha Pramana*: Evidence of the enquirer himself.

*Pravrittipara* and *Nivrittipara*: There are two paths a person can take to attain liberation - the *Pravrittipara* and the *Nivrittipara*. *Pravrittipara* path i.e. involvement in the worldly affairs entails performance of the duties of each *Varna* and *Ashrama* according to *Vedic* practices. The *Nivrittipara* path i.e. renunciation allows one to renounce the duties of the *Varnas* and the *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

*Preyasa*: The worldly pleasures; see also *Shreyasa*.

*Purusha* is the ultimate principle, the One who experiences the workings of the *Prakriti*. The *Prakriti* and the *Purusha* form the ultimate dual principles in the doctrine of *Sankhya*.

*Pushti*: Grace, favour, blessings of *Ishwara* is called *Pushti* in *Vallabha's* school, which is also known as the *Pushti-marga* or *Pushti Sampradaya*. Obtaining *His Grace* is the sole objective of *Shri Krishna's* worship in this School.

*Pys*: For brevity, *Patanjala Yoga Sootras* are referred to as '*Yoga-sootras*' and '*Pys*' in this work.

*Raga* means craving for something.

*Raja-guhyam*: Literally, *The King of Secrets*, or *The Secret of the Kings*. It alludes to the statement of *Lord Shri Krishna* in the 9<sup>th</sup> *Gita* chapter about the '*Rajavidya, Rajaguhyam*' viz., '*Rajavidya Rajaguhyam pavitramidamuttamam, pratyakshavagamam dharmyam susukham kartumavyayam*'; (*Gita*, 9-2).

*Rajahamsa*: Meaning a mythical bird of the class of swans (*Hamsa*) that is taken poetically to be capable of separating the milk from water in a mixture of both. That is called the *Hamsa-kshira-nyaya*, meaning the capacity to weed out the chaff from the grain.

*Rajneesh, Acharya*: He was a spiritual *Guru* to many followers, from India and abroad. He had many *Ashramas* in countries all over the world, including the USA in particular. One of his main *Ashramas* was at Pune. Before taking up the robes of a *Guru*, he was a professor of philosophy in a college. He was well learned in philosophy and *Yoga*. He has left behind a large gallery of his books and tapes of his recorded discourses on Indian spirituality, *Adhyatma*, and allied topics. His books and discourses are erudite and in simple language for followers and seekers to understand. He was special in his addresses to the masses. He had the ability of keeping the audience spellbound by his persona, and talk.

*Ramadasa, Samartha, Swami, Saint*: A contemporary of *Chhatrapati Shivaji Maharaja*, regarded as his *Guru* by some historians, he was a notable saint from *Maharashtra*. He was an ardent devotee of *Lord Shri*

*Rama and Hanuman. Dasabodha, Atmarama, Soleeva Sukha, and Manobodha*, are some of his most famous compositions, with many other small works in poetic form.

*Ramakrishna Paramahansa* and *Vivekananda* were a pair of most famous *Guru* and disciple. Their time was around the latter half of the nineteenth century AD. *Ramakrishna* was an ardent devotee from the *Bhakti* school, venerating *Goddess Dakshina Kali*. He used to say that there are many ways to realize the God. All religions lead to the same goal.

*Ranade, Professor R. D. aka Gurudeva Ranade*: He was a western-educated person. His specialty was Philosophy. He retired as Vice Chancellor of Banaras Hindu University. He has copiously written on *Upanishadas*, *Gita* and Indian philosophy, and God-realization, also adding a comparative view of western philosophy in his books.

*Rasa* (रस), *Jihva, Rasana*: sense of taste, tongue; taste of Love (*Bhakti*).

*Rasa-bhakti* (रासभक्ती) is the *Parama-bhakti* which was the state of Saint *Meerabai, Shri Chaitanya Mahaprabhu*, and many other saints.

*Rasa-lila* (रासलीला), *Rasa-krida* (रासक्रीडा): The Universal play of *Purusha* and *Prakriti*; the *Lila* of Lord *Shri Krishna* with *Gopis* of *Vrindavana*.

*Realism* means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the *Nature* in representation; the showing of life, etc. as it is. Philosophies and Schools subscribing to such a view of the world are called Realistic i.e. based upon Realism. It means a doctrine which is based upon the real and direct observation of the state of things; and logical inferences from them. It favours practicality and literal truth. It is opposite of *Surrealism*. Dreams, imaginations, mirages, and abstract paintings, and the like, are examples of *Surrealistic* things.

*Realization* is attaining the Godhead.

*Rechaka* is the breathing-out stage of *Pranayama*.

*Richa* is a canto or a couplet from the *Vedas*. It is sung in a particular prescribed manner. *Rigveda*, the most ancient of religious texts in the world, is supposed to contain 1028 hymns and 10600 *Richas*, organized into ten books.

*Riddhis, Nidhi*: These are special endowments, not available to common men, even the emperors, in respect of riches and goods, and services, etc. of the world at the *Yogin's* commands.

*Rigveda*: The first of the four *Vedas*; the most ancient of religious texts in the world, is supposed to contain 1028 hymns and 10600 *Richas*, organized into ten books.

*Ritamabhara Prajna*: It is the highest evolved state of intellect, upon its transformation into *Prajna*. It penetrates into the secrets of the Cosmic Consciousness.

*Roopa* is the visual attribute of a manifest object. Literally it means 'Form of a thing'. Every manifest object has *Nama* (name/term identifying an object) and *Roopa*. It is an axiom of the *Vedanta* that every object in the world exhibits the characteristics of *Nama* and *Roopa*.

*Roopa, Chakshu*: Sense of sight, eyes.

*Rudra-granthi*: See *Granthi*.

*Sachchidananda, Baba*: He was the person to whom *Saint Dnyaneshwar* is supposed to have raised from the dead, by his *Yogic* powers, while his corpse was being carried to the crematoria ground for final rites. Later on, he was named *Sachchidananda*. He used to remain always by the side of *Saint Dnyaneshwar*. He took down in writing every word of *Saint Dnyaneshwar* while he discoursed on *Gita*. It is known as *Dnyaneshwari* aka *Bhavartha Deepika*.

*Sadashiva, Shambhu, Mahesha*: Literally all these are names of *Lord Shiva*. However, the *Tantra* texts use these specific terms for different the *Avataras* of *Shiva*, or rather the different aspects of *Shiva* in the *Prasava Krama* and as stationed in various *Chakras*. Refer to *The Serpent Power* and other texts on the *Tantra Shastra*.

*Sadhaka*: One who does the *Sadhana*; practice of something. In *Gita-Dnyaneshwari* context, it refers to the student of *Yoga* practice.

*Sadhana*: Practice, of *Yoga*, in the context of *Gita-Dnyaneshwari*.

*Sadhu* means a mendicant.

*Saguna*: The *Brahman* with form and attributes is called *Saguna*.

*Sahajananda*: Literally, the natural *Ananda*; *Bliss* of the *Atman*.

*Sahajiya, Pantha*: One of the North Indian saints' *Yogic* traditions. It follows what is known as the *Vihangama Marga*. They meditate upon the *Kundalini* from the *Ajna Chakra* onward, disregarding the lower *Chakras*. As per the *Yogic* science, if the *Ajna chakra* is pierced by the *Kundalini*, the lower *Chakras* do not need to be separately pierced as their *Vedha* (piercing, *Jaya* - conquering) is automatic with that of the *Ajna Chakra*.

*Sahasra-dala-padma*: Almost invariably, the *Yogins'* talk centers upon the *Sahasra-dala-padma/Sahasrara-chakra*. There is certain confusion amongst the *Yogins* on account of the famous book, '*Chit-Shakti-Vilas*' of *Swami Muktananda* on the matter. He has described a vision of a *Golden*

*Lotus* falling upon his head. Many *Yoga* students started talking of it since *Muktananda* was a famous *Kundalini Yoga* exponent, a disciple of *Swami Nityananda* who was held in great reverence because of his immense *Yogic* powers. However, if seen from the old texts and *Tantric* belief system, the *Sahasrara Lotus/Chakra* is pure white in colour. *Sir John Woodroffe* also describes it as pure white in colour in his book, '*The Serpent Power*', in the commentary on *Verse 40*, based upon '*Shat-chakra-nirupana*' and other *Tantric texts*. The reference here in this author's books is to the *Chakra* as *Golden* coloured, as per the context, based upon his own visions of the same.

*Sakara* means having form.

*Sakshatkara*: Realization; usually referred to realization of the *Saguna* form of *Ishwara* which the *Yogin* chooses for *Dharana*, *Dhyana* and *Samadhi*.

*Sakshi* means witness, uninvolved in the act of the *Prakriti*, a characteristic of the *Purusha*.

*Samadhis*, types: *Patanjali* has broadly classified the *Samadhi* into different stages depending upon the object of meditation. See also '*Samyama*'.

*Samadhi, place*: It means the last resting place of the earthly remains of a *Sadhu* or a *Yogin*. Usually a small structure of bricks and stones is built at that place in the memory of that person. His *Padukas* carved in stone adorn the place of *Samadhi*.

*Samashiti*: The Unlimited, the Infinite, the *Brahmanda*, the *Cosmos*

*Samata* pertains to *Chitta's* equality of attitude towards the opposites of *Sukha-Duhkha*, *Raga-Dvesha*, friends and foes, rich and poor, wealth and poverty, etc.

*Sampada/Sampatti - Daivi and Asuri*: The Godlike virtues are called the *Daivi Sampada*. The *Asura*-like vices are called the *Asuri Sampada*. The *Daivi Sampada* liberates the soul from the bondages of *Karma*. The *Asuri Sampada* binds one firmly to the *Samsara*.

*Sampradaya*: Tradition, especially of worship and *Yoga*, etc.

*Samprajnata* is the *Samadhi* attained upon an object, or concept or principle, howsoever gross or subtle it may be.

*Samprajnata Samadhi, Vitarka-anugata*: When the object is gross like an idol, etc., the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*. When its object is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

*Samsara, Prapancha*: Literally, the world, the ways of the world, the act of living and dealing with worldliness.



*Samskaras* are the recordings of experiences and working of mind and other faculties of a *Jeeva*, in the *Chitta*, which are carried over in it from one birth to the next birth. Whenever time comes to express their potency, the related *Samskaras* arise in the *Chitta*, overpowering all else. Then the said *Samskaras* exhibit their trends in real life. Until such an opportune time comes, the *Samskaras* lie dormant in the *Chitta*. They can be likened to the holograms, in a crude way.

*Samudaya* means group, assembly, congregation, a gathering.

*Samyama*: The *Patanjala Yoga* process of *Dharana-Dhyana* and *Samadhi* collectively, popularly known as meditation. The initiate has to choose an object, say a deity to begin with, upon which he centers his attention continuously. As the level of concentration intensifies, he starts immersing his mind solely in it. The stages of mind of increasing intensity of immersion are known as *Dharana*, *Dhyana* and *Samadhi*. Intense *Dharana* is *Dhyana*. Intense *Dhyana* is *Samadhi* state in which the mind is not aware of anything other than the chosen object of concentration. In simple terms, *Samyama* of the *Patanjala Yoga-sootras* means the perfected altogether practice of *Dharana*, *Dhyana* and *Samadhi*.

*Sananda Samadhi* is the *Samadhi* state in which the *Yogin* becomes bereft of all thoughts, except the self. He is then aware of only the blissful aspect of the self which is known as *Ananda*.

*Sanatana Brahman* usage points to the primordial quality of *Brahman*.

*Sanchita Karma*: It is the chain of events arising out of *Karma* which are instrumental for the cycle of births and rebirths. *Sanchita* is the sum-total of all the obligations of all the previous births which is due to be experienced by one, whether in the current birth or the later births. *Saint Dnyaneshwar* says that after the *Sanchita Karma* abates and no new *Karma* accrues owing to the practice of the *Kundalini Yoga* i.e. *Pantharaja*, resulting in *Karma-samya-dasha*, the *Guru* comes to the *Yogin* of his own accord; (8-965 & 966, *Dny*). See also *Karma-samya-dasha*.

*Sanghata*: *Gita* has used this word to connote the entire complex of the 22 *Tattwas* of the *Kshetra* which work coherently together as a coordinated whole organism. In other words, it is the *Pinda* of the *Jeeva* when *Chetana* is also included.

*Sanjeevana Samadhi* means the immersion into the Ultimate State forever while still in the body and living. *Dnyanadeva* entered into *Sanjeevana Samadhi* when he was alive at around the age of 22 years at a place called *Alandi* near the city of Poona in *Maharashtra* state of India. His followers believe that he is bodily present in alive state at that place.

*Sanjeevani*: The divine plant which has all the medicinal properties of all the *Ayurvedic* science. It is supposed to be capable of reviving the dead.

*Sankhya* is a school of *Dwaita* philosophy which stipulates 24 main elements with the ultimate being the *Prakriti* and the *Purusha*.

*Santosha, Samadhana*: Literally these terms mean satisfaction, contentedness. In *Yogic* parlance, these words are used to express the state of contentedness that accompanies the supreme achievement of *Realization* of the *Brahman*.

*Sannyasa* is the fourth of the *Ashramas* when one renounces totally the family and other social obligations and *Varnashrama-dharma* in order to devote fully to the quest for *Moksha*.

*Sarvadharmaka*: Having every property

*Sarvam Khalu Idam Brahma*: 'All this, the World and others, including the *Sadhaka*, are the *Brahman*.'

*Sarvatmabhava*: Regarding the World, its beings, and oneself, as being one with the *Atman*.

*Sarva-vishva-vandya*: Venerated by the entire universe (the *Vishva*).

*Sarveshwara*: *Ishwara* of all.

*Sasmitha Samadhi* is the highest state of *Samprajnata Samadhi* in which the *Yogin* immerses into his self and remains just hardly aware of his self.

*Sat* is what is real; the *Brahman*; the *Paramatman*.

*Sati*: The old custom of *Sati*, now defunct, in *Hindus*. The wife enters the funeral pyre with the corpse of her husband to give up her life after her husband.

*Satkarma*: Literally, good *Karma*. In *Gita-Dnyaneshwari*, it means the *Karma* that leads to the realization of the '*Sat*' i.e. the *Paramatman*.

*Satta* refers to Reality.

*Sattva-guna, importance of*: The practice of *Yogic* sciences and other forms of religious worship require that the person to be initiated into it ought to have predominance of the *Sattva-guna* and the least of the *Tamoguna*. Women, too, alike the *Shoodras*, are supposed to have a predominance of the *Tamoguna*. Hence women and the *Shoodras* are treated as unfit for these practices. It is supposed that they will fail in attaining success in these elitist practices, even if they take them up. Yet, here have been numerous historical exceptions to this generality, e.g. Saints *Muktabai, Janabai, Meerabai, Kabir, Raidasa, Chokha Mela* and his wife, and many others from these categories.

*Seshwara* means that the relevant School recognizes the existence of *Ishwara*.

*Seventeenth Kala, Amrita*: We find mention of this *Kala* in *Saint Dnyaneshwar's Abhangas* and in *Dnyaneshwari*. He, refers to his *Guru*, as a mother of the *Yogin*. This mother feeds the *Shishya* (disciple) child with the milk flowing out of her breast of the *Seventeenth Kala*. One who does not make oneself immortal by drinking the *Amrita* at the *Seventeenth Kala* cannot come back to the earthly plane to guide people on the *Path*. He cannot contribute to repel their ignorance and thus cannot serve the *Paramatman* truly. Becoming one with the *Brahman* is but a lower objective compared to coming back to take the persons desiring of *Moksha* on the *Path*. Service to humanity by giving proper guidance is supposed to be a higher aim than self-attainment alone. The saints crave for it and readily refuse the *Mukti* for its sake.

*Shabala Brahman*: Synonymous with the *Saguna Brahman*  
*Shabda* means the *Vedas*.

*Shabda-Brahman* is the limit of the cosmos, beyond which the world of names and forms has no reach. This term has many a connotation in Indian Mysticism. According to the *Yogins*, it means the limit of the thought process, encompassing the *Nada-Bindu-Kala-Jyoti* complex. These terms, too, need to be learnt.

*Shambhavi* means pertaining to *Lord Shiva*;

*Shambhavi Vidya* is the *Vidya* associated with *Lord Shiva*. It is the art and science of attaining *Moksha*.

*Shaili-shringi* is a kind of a necklace made up of a piece of deerskin, a whistle made preferably from the horn of a deer and a few ceremonial trinkets threaded through a broad silken woven thread, about 5 mm in diameter, usually red or black in colour. When worn, it should extend up to the navel of the wearer. Generally, it is a status symbol indicating a *Natha* initiate's rank amongst the followers of *Natha* tradition. Many of the *Natha Akhadas* of the day are seen to be lax about observing the strict requirements for its grant to their followers. However, the strict disciplinarians of the *Natha* tradition do not accord it to anyone unless they are satisfied about the high *Adhyatmika* level of the person. The real criterion is that he should have been bestowed with the union of his *Shakti*: aka: *Kundalini*, with the *Shiva*. The practical criterion for it is the perception of continuous *Anahata* by the *Natha Yoga* practitioner.

*Shaiva, Agamas*: The philosophy of the adherents of *Shaiva* traditions who regard the *Ultimate* principle they call as the *Shiva*. The *Shaiva-agamas* were current in South India. They were authoritative texts to the followers of the *Shaivaite* Schools, like the *Vedas* were to the *Vedics*.

*Shakti, Kundalini*, powers: The *Kundalini* is endowed with the three powers of *Ichchha* (Will), *Bala* (power to do something) and *Kriya* (action).

*Shakti, Urdhwa, Madhya, Adhah*: As per *ssp*, the *Kundalini Shakti* has three forms or subdivisions, the *Urdhwa*, the *Madhya*, and the *Adhah*. Their places are shown to be respectively in the *Brahmanda*, the *Pinda* and the *Anda*. The *Brahmanda*, *Pinda*, and *Anda*, are terms which are described in the books of this work, in the *Volume - 2*, under the title of '*Autobiography of A Natha Siddha Yogin*'. The chart showing the details and the positions of the said three *Shaktis* is appended in the book.

*Shaktipata*: The *Yoga* in which the *Guru* gives initiation for activation of the mystic energy which is dormant in all individuals, called here as the *Shakti*, also known as the *Kundalini*.

*Shalunka*: A *Shiva-Linga* has three main parts: The *Linga*, an elevated cylindrical object almost akin to an erect *phallus* proper, at its centre; an ovoid shaped space surrounding the *Linga*, and the raised edges at the boundary of that space. The rest of the parts other than the *Linga* proper are called the *Shalunka*.

*Sham, Dam, and Titiksha*: These refer to the restrictions to be placed by a *Yogin* upon the workings of the senses.

*Shambhu*: See *Sadashiva*.

*Shankara Vedanta* is the term used for the *Kevala-adwaita* school of *Shrimat Adi Shankaracharya*.

*Shankara, Maharaja*: He was a *Natha Siddha Yogin* from Bombay-Poona region. His *Samadhi* place is at Poona. His body was in a totally deformed state. Because of his bodily deformity, some likened him to sage *Ashtavakra*.

*Shanti*: *Brahman*

*Shastra* means science; sacred dicta.

*Shat-chakra-nirupana, Serpent Power*: It is the text commented upon by *Sir John Woodroffe*. As the title suggests, it is a detailed description of the main six *Yogic Chakras*.

*Shesha* literally means 'The remainder'; also, the divine or the celestial serpent, adorning as the bed of *Lord Vishnu*; and as the garland in the neck of *Lord Shiva*. It is the *Thousand-headed Divine Serpent*. It has also mythological association with *Lord Vishnu*. The *Lord* makes the serpent's coiled body as his bed to recline upon it. The *Puranas* say that *Shesha* also supports the earth. In Iconology, *Shesha* represents the *Lord's* huge residual power after the *Creation* of the world, said to be thousands of times (actually infinitely) greater than that used to *Create* and sustain the

world. He is also the representation of the *Vishva-Kundalini*; or the *Adimaya*, in *Yogic* parlance.

*Shiva* (शिव): The male principle of the celestial couple;

*Shivā/Shiva* (शिव): The female principle of the celestial couple.

*Shiv/a, form of*: In his depicted form, he is seen as a fair complexioned *Yogin*, seating in the Lotus posture (*Asana*). He is naked and sits upon a tiger-skin with the skull-head of the tiger on the frontal side of the skin. He is shown as a *Yogin* in deep *Samadhi* state. The *Third Eye* is shown at his *Bhroo-madhya*, though in a closed state. *Shiva* opens it only when he wants to destroy the world. His head is adorned with a half *Crescent* of *Moon*. The legendary *Ganga* flows from the *Heavens* to the *Earth*. It is shown as flowing through his *Jatas* in a stream at the top of the *Jatas* on its way to the *Earth* from the *Heavens*.

*Shiva-sootras* form the authoritative text for the *Kashmiri Shaivism* School. It was given to the preceptor of this School atop a mountain by *Shiva Himself*, inscribed upon a slate. The story is analogous to that of Moses receiving atop a mountain the *Ten Commandments* from God, inscribed upon a slate.

*Shiva-Shakti-Samarasya* means the state of the union of 'Shiva' – The 'Primordial Principle' and 'Shakti' The Primordial Power'; both together form the unique *Adwaita* of some of the *Shaivaite* schools which are also known as 'Shiva-Shaktyadwaita' *Siddhanta*. Scholars think that *Saint Dnyaneshwar's* 'Chidvilasavada' follows this traditional school, like the 'Kashmiri Shaiva' School.

*Shoonya* literally means zero, null, void; the *Brahman*.

*Shoonyas* are locations in the *Yogic* body. The *Purusha* and the *Prakriti* are at par at the *Shoonyas*. While the *Jeevatman* is evolving, either the *Purusha* or the *Prakriti* predominates at any phase. Initially, the *Purusha* is predominant. As the *Jeevatman* is nearer to being incarnated in the physical body, the *Prakriti* starts to predominate more and more. When he is born, it is mostly the play of the *Prakriti*, the *Purusha* remaining dormant and just an observer (*Sakshi*) of the play. *Dnyanadeva* has pointed out to these phases in his works. According to him, the important *Shoonyas* are five in number. Some of the *Shoonyas* he specifically refers to are termed as the *Shoonya*, the *Maha-shoonya*, and the *Nih-shoonya/Nirshoonya*.

*Shoonyatmaka, Abhavatmaka*: these terms have special meanings in Indian philosophy. It is a matter of debate amongst the various schools of philosophy whether the *Ultimate* state is full of *Chaitanya* or without it.

Some theorists regard the *Buddhist* state of *Nirvana* as being without *Chaitanya*.

*Shoonyavadin, Uchchhedavadin*: Nihilist

*Shoonyavastha* means the state of nothingness.

*Shramana/s*: See *Bhikkhu/s, Bhikshu/s*

*Shravana* is the fifth month of the Indian calendar.

*Shravana, Karna*: Sense of hearing, ear

*Shreyasa* and *Preyasa*: The achievements of humans are categorized as 1. *Shreyasa*: *Moksha* and 2. *Preyasa*: the worldly pleasures.

*Shri -mad-bhagavata* is one of the principal *Puranas*. It deals mainly with the life, teaching, and the *Lila*, of the divine incarnations of the Lord *Shri Vishnu*. This *Purana* lays special emphasis upon *His* incarnation as Lord *Shri Krishna*. The *Vaishnava* sects hold *Shrimad-bhagavata Purana* in great esteem. They call it the *Maha-purana*. It is their belief that it is Lord *Shri Krishna Himself*, in the form of this scripture. Sage *Vyasa* is credited with having composed all these *Puranas*.

*Shrutis* mean the text of the *Vedas* proper, in particular. This word is used to refer to the *Vedic* texts in general such as the *Vedas*, the *Brahmanas*, the *Aranyakas*, and the *Upanishads*. *Shrutis* do not include the later day *Puranas*, the *Gita*, the *Brahma-sootra*, and the *Smritis*, etc.

*Shuddha Brahman* is the *Brahman* without the workings of the *Maya*. *Maya* veils the real nature of the *Brahman* which is *Shuddha* i.e. *pure, pristine*.

*Shuddha-adwaita-vada* is one of the Schools of *Adwaita* Philosophy. Its proponent was the famous *Vallabhacharya*.

*Shuddha-sattva-guna*: It is the *Sattva-guna*, but really bordering upon the *Trigunas*. When the *Gunas* are eliminated to such an extent that the *Sattvaguna* is also diminished to a great extent, what remains is the *Shuddha-sattvaguna* that is essential for *God-consciousness*. One may say that it is a state beyond the *Trigunas* but not really that. Since any kind of action, even *Bhakti*, needs a modicum of the *Sattvaguna*, the purest form of the *Sattvaguna*, unadulterated by the other *Gunas*, is called the *Shuddha-sattvaguna*.

*Shuka; Shukacharya*: He is the famous sage of the *Shrimad-bhagavata* fame, sage *Vyasa's* only son. He was a born a great *Jnanin*. *Vyasa* taught him the *Bhagavata Maha-purana* which he narrated to King *Parikshita, Arjuna's* grandson, to absolve him from the curse of imminent death.

*Siddha-beta* is actually an island-like small place midstream of river *Indrayani* at *Alandi*. It is said that Saint *Dnyaneshwar* was born at that place secluded from the main village. His parents used to live thereat in a

hut because they were ostracized by the villagers. *Saint Dnyaneshwar* and his siblings spent their childhood in that place. They used to beg around the village for food for survival.

*Siddhanta* means doctrine.

*Siddha-prajna* means a *Siddha's* *Ritambara Prajna*.

*Siddheshwara, temple*: It is the famous temple of *Shiva* at *Alandi*. It is in the precincts abutting upon the *Samadhi* place of *Saint Dnyaneshwar*. The way into the *Samadhi* of *Dnyaneshwar* is supposed to be below the *Nandi* of this temple.

*Siddhis*: The mystical *Yogic* powers which endow the *Yogin* with ESP and other-worldly powers over *Nature* and the world.

*Simsumara Chakra*: A mythical *Chakra*, an *Ayudha* (a celestial weapon), usually linked to the *Sun* God.

*Smriti*: Memory.

*Smriti/s* are also a special class of *Vedic* religious texts, as distinct from the *Upanishadas*, the *Vedas*, and the commentaries upon the *Vedas* known as the *Brahmanas*, and the *Aranyakas*.

*Soham* literally means 'I am that'. It means that the *Sadhaka* has realized the unity between *Brahman* and himself. The mental incantation of *Soham Mantra*, given by a saint, *Guru* or God, coupled with *Dharana* and *Dhyana* of that thought, finally leads to the state of *Samadhi* in which the *Sadhaka* becomes one with the *Brahman*. That is the stage of a *Siddha*. *Yoga-shastra* technically terms that state as *Hamsah*. Some call it the 'Reversal of *Soham* into *Hamsah*.' It is the state in which the *Yogin* does not have to mentally incant the *Mantra* or keep up with the *Dharana* and *Dhyana* of the thought of *Soham*. It comes out automatically from within in the state of *Samadhi* one reaches on *Soham-dhyana*.

*Soham-jyoti, Janabai*: In connection with the *Soham-jyoti* that *Janabai* speaks of, the *Pravritti* and the *Nivritti* have different meanings than usual, though there is still a connection to the usual meaning. *Pravritti* here means the *Pravritti Kala* or the *Samana* state. *Nivritti* means the *Nivritti Kala* or the *Unmani* state. The four *Vachas* she is talking about are the *Vaikhari*, the *Madhyama*, the *Pashyanti*, and the *Para*. The first two embody the gross, and the latter the *Sookshma*, form of the *Jeeva* or the *Universe* in manifestation.

*Soorya Narayana*: The *Shrutis* hold that the *Sun* god, called *Soorya Narayana*, is *Lord Shri Vishnu* in that form, for sustaining the world. Since the *Sun* god never ceases to function, *Lord Shri Vishnu* cannot leave that form even for a fraction of a second.

*Spanda-roopa Shakti*: *Spanda* literally means a wave, a vibration, a pulse. *Roopa* means 'having the form of.' *Shakti* literally means power, force, might. The *Shakti* is the intrinsic counter-part of the *Ultimate Principle* called the *Shiva*, the activating force behind the world of phenomenon.

*Sparsha, Tvacha*: sense of touch, skin

*Spinal cord*: The channel passing through the vertebral column, comprising of a bundle of nerves. See under *Bhroo-madhya*.

*ssp*: for brevity, the *Siddha-Siddhanta-Paddhati* text is referred to as '*ssp*'.

*Sthana* means place, abode.

*Sthita-prajna* is one who is steady in his state of *Nirvana*.

*Stotra* means a 'hymn', a prayer to the gods, eulogizing them and seeking their benevolence.

*Sukha* broadly means pleasure, satisfaction, freedom from wants and adversities, contentedness. Here the term implies the ultimate pleasure which one experiences by immersing into *Samadhi*.

*Sukhitva* means the state of joy; pleasure; *Sukha*, resulting from the *Realization* of the *Truth*.

*Surati* and *Nirati* are special *Yogic* terms employed by the North Indian saints of the *Vihangama marga*. *Kabir* asks the *Yogin* to go beyond *Surati* and *Nirati* in '*Surati Nirati mai kya janu...*'. The practitioner is now a *siddha*, a realized soul. He becomes invulnerable, beyond all dangers, when all forms melt away into the Formless; "when *Surati* merges in *Nirati*, the *Japa* is lost in *Ajapā*" (*Sākhī*). The meeting of *Surati* and *Nirati* is one of the signs of *Sahaja-siddhi*; *Surati* is an act of will of the practitioner who struggles to disengage himself from worldly attachments. But when his worldliness is totally destroyed with the dissolution of the ego, there is *Nirati*, cessation of the mental flux, which implies cessation of all willed efforts. *Nirati* is also cessation of attractions, since the object of attraction and the seeker are now one. In terms of *Layayoga*, *Nirati* is dissolution of the mind in the *Sound*, *Nāda*.

*Surrealism*: It is opposite of *Realism*. Dreams, imaginations, mirages, and abstract paintings; and the like, are examples of *Surrealistic* things.

*Sushumna* is the most important *Nadi* which is central to the practice of the *Yoga-shastra*. The *Kundalini*, upon its ascent, passes through it to the *Sahasrara Chakra*. The six important *Chakras* (*Shat-chakras*) are located upon it.

*Sootras, Sootrakara*: A *Sootra* is a short statement on a subject. *Sootrakara* frames the *Sootras*, most usually one who is a great scholar and well versed in the various texts of the *Vedas* and the *Shastras*. He may also be the *Darshanakara* (Original thinker and propounder of a



*Darshana*) himself who puts his thinking in the form of the *Sootras*. The scholars expound the meaning of the *Sootras* by their *Bhashyas* and commentaries, *Vartikas*, etc. e.g. the *Yoga-sootras* of *Patanjali* are commented upon extensively by *Vyasa*. His commentary is known as the *Vyasa-bhashya* on the *Patanjala-yoga-sootras*.

*Svadharma, Svakarma*: *Svadharma* is the doing of the *Karmas*, i.e. *Svakarmas*, as are appointed by the *Shrutis* and the *Shastras* for one according to one's *Varna* and *Ashrama*. The *Karmas* so specified are called *Svakarma*.

*Svakarma*: See above in *Svadharma*.

*Swananda* means the bliss of the *Self*.

*Swami Swaroopananda of Pawas*: He was a saint and a renowned *Yogin* of the *Natha* tradition from *Pawas*, District *Ratnagiri* in *Maharashtra*. He rendered Saint *Dnyaneshwar's Amritanubhava* and *Dnyaneshwari* in modern *Marathi* language for easier understanding. He was a *Natha Siddha Yogin* in the traditional line of Saint *Shri Dnyaneshwar*. He stayed most of his later part of life at *Pawas* village in *Ratnagiri* District in the *Konkan*. He had many ardent disciples and they built a *Samadhi* for him after his death at *Pawas*. He transliterated *Dnyaneshwari* and *Amritanubhava* of *Dnyaneshwar* in modern *Marathi* in poetic form. Many of his books and his biography in *Marathi* are like guides to *Yoga* students. *Swaroop* literally means one's own form, the form of self; what one really is. It means the pristine form of the *Atman* in *Adhyatma*.

*Swa-samvedya* means the *Atman* can experience itself.

*Swatantra*: Independent

*Syada-vada* is a doctrine of the *Jain* philosophy. It postulates that every doctrine is true so far as the point of view adopted by it is concerned. However, the *Reality* i.e. the real state of all the Universe, and its constituents, is still not exactly what is postulated by all these doctrines; although it exhibits all these various aspects. Only the attained being can see and understand the *Reality*.

*Tan-matra* refers to the intrinsic intangible attribute of a *Tattwa* i.e. an element. It has the potential to manifest the *Tattwa*. It may be likened to the seed which can transform into a tree of a specific type.

*Tan-matras, senses*: The references to the sensory organs of the physical body do not actually mean the physical senses. These are indicative of the *Tan-matras* of the *Panchendriyas* in the subtle body corresponding to these various sensory organs of the gross physical body.

*Tap, Tapasah, Tapasya*: Penance; Performance of penance undertaken for religious purpose.

*Taraka-sthana*, also called the *Taraka Brahman*, is located above the *Bhroo-madhya*, at a distance of approximately four fingers from it, going along the forehead.

*Tat Tvam Asi*: ‘You are all that, the *Brahman*, the world and everything.’

*Tattwa*: Principle

*Third Eye*: The *Sanskrit* terms for it are *Divya Chakshu*, *Tritiya Netra*, *Shiv-netra*, *Antar-drishti*. Some *Yogins* reckon that there are three ‘*Third Eyes*’ or ‘*Divya-chakshus*’. In the *Bindu* above the *Ajna-chakra*, the *Trikuti*, and the *Bhramara-gumpha* are those three. Since they all have mutual connections at the *Bindu* in the *Ajna-chakra*, many *Yogins* cannot distinguish their separate existence. The full-fledged experience of the ‘*Third Eye*’ is to be had only at the *Bhramara-gumpha*. Since it is a place of the *Anahata Nada*, the experience of *Anahata Nada* in itself signifies the opening of the ‘*Third Eye*’ thereat. There is no supreme vision than that of the ‘*Third Eye*’ located in the *Bhramara-gumpha*. It is in itself the ‘*Eye of the Brahman*’, the supreme vision of all visions.

*Tipari*: A wooden stick about 12 inches in length. The playing of *Tipari* is a dance in which all the players go around in a circle, everyone with two *Tiparis* in hands and drum together the two hand-held *Tipari* sticks.

*Triambakeshwar* is one of the most holy places near Nasik, *Maharashtra*, in India, where the *Simhashta* and the *Kumbhamela* are held periodically. The four most holy places where the 3 and half, and also, the 12, yearly religious fetes are held are *Nasik* and *Triambakeshwar*, *Allahabad*, *Haridvara* and *Ujjain*. It is called the *Simhashta Kumbhamela* and/or *Ardhakumbha*. Also, *Saint Nivrittinatha*’s (*Saint Dnyaneshwar*’s elder brother’s) *Sanjeevana Samadhi* is located there.

*Trikuti*: When the *Kundalini* rises to the *Trikuti*, every kind of *Divine* knowledge and wisdom manifests in the *Yogin*. It is known as the ‘*Word*’ generally, signified by the *Divine* revelations in the scriptures like: The *Vedas* for the Hindus, the rest for the others. These are alternatively known as the *Divine Books*.

*Triputi* is made of three related items like in the knowledge, knower and the object or thing to know (*Jnata*, *Jnana* and *Jneya*). This is the *Triputi* of knowledge (*Jnana*). Similarly, there are other *Triputis* e.g. the *Karma Triputi* - *Karta*, *Karma* and *Karya* (person who acts, the act and result of act), etc.

*Trishanku*: There is a *Vedic* mythological story of how sage *Vishvamitra*, proud of his powers, tried to send king *Trishanku* directly to the *Heavens* (*Svarga*), in his earthly body form. The rules of entry to *Heavens*, in Hindu lore, do not allow anyone to enter it in earthly body form. As a result, a

tussle ensued; *Vishvamitra* using his powers to push the king toward *Heavens*; and *Indra*, the king of Gods, pushing him down. Ultimately, *Vishvamitra* had to abandon his efforts to send the King to the *Heavens* in his bodily form. As a result, the King remains suspended between the *Heavens* and the earth. The star *Trishanku*, seen in the southern skies, is named after the King.

*Tritiya-netra*, *Shiva-netra* or the *Shiva's eye* is called the *Third Eye* in *Yogic* literature in English language.

*Tukarama*, *Maharaja*, was a saint from *Maharashtra* state, India, belonging to the seventeenth century. He was a realized soul and a great philosopher-writer of *Bhakti* and *Jnana*. Like many *Maharashtrian* saints, he, too, was an ardent devotee of *Lord Shri Vitthal* of *Pandharpur*. He composed *Abhangas*, called the *Abhanga-gatha* of *Sant Tukarama*. It is verily an encyclopaedia of celestial knowledge and wisdom, reflecting his highest attainments. It is very popular amongst the *Varakaris*. He is venerated and called '*Jagad-guru*' by his followers and the *Varakaris*. He is placed on high pedestal like that of saints like *Nivrattinatha*, *Dnyaneshwar*, *Sopanadeva*, *Muktabai*, *Ekanatha* and *Namadeva*. Every year, the *Varakaris* gather in vast numbers to bring his *Padukas* from *Dehu*, the place of his *Samadhi*, to *Pandharpur* during the period of *Ashadhi* and *Kartiki Ekadashis*, going on foot.

*Tulasidasa* was a North Indian saint and a great devotee of *Lord Shri Ram*. His composition, '*Shri Ram Charita Manasa*' in *Hindi* language has a great appeal to the *Hindi* speaking belt of North India.

*Turiya* is the state beyond the three states of *Jagriti*, *Svapna* and *Sushupti*. It is a *Samadhi* state, the highest state a *Yogin* attains. There are, however, stages of the *Turiya* itself, from initial to the deepest. The state of *Turiyatita* is still beyond that. Theoretically the three states of *Jagriti*, *Svapna*, and *Sushupti*, correspond to the three *Padas* of the *Atman*, designated by the three syllables, '*A - (अ)*' '*U - (उ)*' and '*M - (म)*' respectively by the *Mandukya Upanishad*. *Turiya* corresponds to the fourth or the *Samadhi* state on the *Atman*. It is represented as the *Ardhamatra* or *Amatra* of '*OM*' i.e. the *Shabda-Brahman*.

*Turiyatita* is the state beyond all states, even of *Samadhi*. It is the pure, nascent, primordial *Atman* or the *Brahman* in itself, beyond the states of *Sat-Chit-Ananda*. One who dwells in that state is invariably a *Jeevan-mukta*. It is what is known as the *Sanjeevana Samadhi* in the parlance of the *Natha* tradition. It is the state of *Saint Shri Dnyaneshwar* and his preceptors like *Matsyendranatha*, *Gorakshanatha*, *Gahininatha*; and *Nivrattinatha* and another sibling viz., *Sopanadeva* and *Muktabai*. Really

speaking, *Muktabai's* state is no state at all. It is the absolute, the *Atman* or the *Brahman* Itself that *Muktabai* was, as ultimately witnessed by the incident of her departure from the earth.

*Uchchheda* means destruction, extirpation; in the context of *Buddhism*, it means non-existence, non-subsistence of the *Ultimate Reality*. *Uchchheda-vada* means a doctrine which reckons the *Ultimate Reality* as being a nullity, a non-entity, nothing; Nihilism.

*Udadhi*: Ocean;

*Udaka-shanti* is a *Vedic* chanting of *Mantras* upon sanctified water and spraying it all over the house, to propitiate Gods and ward off evil effects of the place, due to death of someone in that house, etc.

*Uddhava*: *Shri Krishna's* famous *Bhakta* of *Bhagavata* fame.

*Unknown, the*: The mysterious, the one beyond normal perception. By this term, the hand of destiny is referred to which was guiding the author of these books through all his mystic experiences.

*Unmani*: In the *Turiya* state, the *Manasa* goes on losing its character or faculties by degrees in the geometric proportion. It becomes  $\frac{1}{2}$  at *Bindu*,  $\frac{1}{4}$ <sup>th</sup> at *Ardhendu*,  $\frac{1}{8}$ <sup>th</sup> at next state, and the like so that at the point of *Unmani* it is reduced to  $\frac{1}{512}$ <sup>th</sup> of its original state. In practical terms, *Manasa* loses itself at *Unmani* as  $\frac{1}{512}$ <sup>th</sup> tends to the value zero,  $\frac{1}{512}$ <sup>th</sup>,  $\frac{1}{1024}$ <sup>th</sup>,  $\frac{1}{2048}$ <sup>th</sup>, ..., etc. The ultimate point of *Unmani* is reached when the *Manasa* is completely lost. *Saint Dnyaneshwar* describes such a state by the following words: 'The screen of the Mind upon which the picture of the World gets projected gets ruptured at that point'. It is the point of *Jeevan-mukti*.

*Upadhi* is the force that brings into the action the *Causative Principle* by manifesting the world. It is also known as the *Parinama-shakti*.

*Upamana* means analogy.

*Upanishadas* are a special class of *Vedic* religious texts which narrate the wisdom of the sages, imparting wisdom and insight into the nature of being and how to attain the Salvation.

*Upasaka*: The devotee, one who worships a deity

*Upasana*: The devotion, or worship.

*Upasya*: The entity or the individual God or Goddess of worship by a *Yogin* or a devotee.

*Urdhwa-drishti*: The centering of the vision upwards upon the *Shiv-netra* near the *Bhroomadhya*.

*Urdhwa-moolam-adhah-shakham Ashwattha-prahuravyayam..... (15-1: Gita)*: *Dnyaneshwar* says that this world of phenomenon is so short-lived that it is destroyed in the time a fly takes to spread its wings.

*Urdhwa-retasah*: One who follows the *Path* of conservation of the *Veerya* is called a *Brahmacharin*. One who has successfully conserved and harvested his *Veerya* into *Ojasa* is called an *Urdhwa-retasah*. It means that his *Veerya* has assumed a unidirectional flow and conversion into *Ojasa*; and his *Veerya* does not fall down into the vagina even if he makes a coition with a woman. Instead, it travels back to its origin and then to the *Brahma-randhra* in the form of *Ojasa*.

*Urdhwa-sahasrara*: The golden lotus (1). This is in relation to one more 1000 petalled lotus, which at the other end of the *Sushumna*, below the *Mooladhara Chakra*, known as the *Adhah Sahasrara*.

*Urdhwa Shakti*: See *Shakti*, *Urdhwa*, *Madhya*, *Adhah*.

*Vachas, four, transgression of*: In this context, the four *Vachas* are the four *Padas* of 'OM', representing the *Sthoola*, the *Sookshma*, the *Karan* and the *Maha-karana Dehas* inhabited by the *Jeevatman*. Their transgression means going beyond these four states. These four correspond to the four states of the *Atman*, as given in the *Mandukya Upanishad*. In short, going beyond the four *Vachas* means to attain the liberation from the phenomenal world.

*Vacha-siddhi* is a *siddhi*. Whatever the person who has it says always comes true.

*Vada* means a dogma and a principle or a doctrine.

*Vadin/s* is the term referring to the adherent/s of a School or a doctrine.

*Vagus* is a nerve, extending from the brain stem to the abdomen, via various organs including the heart, the esophagus and lungs. It is a part of the involuntary nervous system.

*Vaikunttha* is the name of the abode of *Lord Vishnu* to which his devotees will attain. It is the place of residence of *Lord Shri Vishnu* and *His Avataras*. Similarly, the *Kailasa* is the residence of *Lord Shiva*, the *Brahmaloka* that of *Lord Brahmadeva*. Their devotees after death are given residence in these respective places and their status depends upon the degree of their attainment, and the grade of their *Bhakti*.

*Vairagya* means the rejection of all desires. It is an objective of all the *Sadhakas*.

*Vaisheshikas*: The followers of the *Vaisheshika* School

*Vajreshwari* is the Goddess whom saint *Nityananda* worshipped after he came as a wandering monk from Karnataka state to *Maharashtra*. Her temple is located at a short distance from *Ganeshapuri* in the Thane district of *Maharashtra* state.

*Vamacharis*: The followers of the *Left-Hand Path* are known as *Vamacharis*. *Vama* means *Left*; also, a woman kept by a *Vamachari*

*Sadhaka* to aid him in the *Sadhana* of the *Pancha-makaras* for coition. Usually they follow the practices of the *Tantra-shastra*. There are many secret practices amongst them which are abhorred by the *Vedic* followers. *Shrimat Adi Shankaracharya* had encountered the *Vamacharis* during his sojourn in India to counter the divergent streams of philosophy and worship. He had defeated them in debates over their ideologies.

*Varakaris, Traditions:* It is their tradition to go twice a year on the pilgrimage starting from *Alandi*. Their final destination is *Pandharpur*. They walk all the way a few hundred miles from their native places. There are usually a good number of women devotees who follow this tradition. They brave all odds like heavy rains and rustic roads. There is lack of accommodation, sanitation, lodging and boarding: and even drinking water at many places on the way. The said pilgrimages are taken in the months of *Ashadha* and *Kartika*, so as to reach at *Pandharpur* on the eleventh day of waxing moon.

*Varna-mala* is Sanskrit alphabet, comprising of sixteen vowels and 32 consonants. Added to it the four 'H'- (ह्र): The *Maha-prana*, a half consonant. 'LL'- (ळ): The hard pallet consonant, the total becomes fifty. The remaining 'ksha' and 'jna' are just two letters made up by combining consonants and vowels. (क्ष = Ksha=k+sh+a; ज्ञ=j+n+a). It is therefore, customary to say that the *Varnamala* comprises of 52 letters. For application of the *Varna-mala* concept in the *Tantras*, refer to *Sir John Woodroffe's 'Garland of Letters'- Parts 1 and 2*.

*Varnas, system:* The four classes of society viz., *Brahmanas*, *Kshatriyas*, *Vaishyas*, and *Shoodras*, according to their professions are, broadly speaking, known as *Varnas* in the *Vedic* system of classification of its followers. There is also another classifying factor. The *Varnas* are classified based upon the mix of the three *Gunas* in individuals. This classification starts with the *Brahman Varna*. It has individuals who have predominance of the *Sattva-guna*. The *Kshatriya Varna* has less of the *Sattva-guna* and more of the *Rajoguna*. The *Vaishya Varna* has more of the *Rajoguna* than the *Kshatriya*. Finally, there is the *Shoodra Varna*. It is supposed to have a mix of maximum of *Tamoguna* and the least of *Sattva-guna* amongst these four categories. The *Gita* has certain chapters which require a very good understanding of the *Varna* system and the *Trigunas* to follow their meaning.

*Varnashrama-dharma:* The duties and responsibilities that are prescribed by the *Shastras* and the *Smritis* to each person according to his *Varna* and *Ashrama*.

*Vartikas*: Some of Sage Vyasa's *Sootras* have been used by commentators to refute the books, called the *Vartikas*, of the *Buddhist* doctrines.

*Vasana-kosha* literally means the *Kosha* (repository) of *Vasanas* (*desires*). *Patanjali* says that the unfulfilled desires of all the past lifetimes, together with those of the present, are stored in the *Chitta*. The object of *Yoga* is to clear the *Chitta* of all the accumulated desires and not to generate further accumulation of desires by *Yogic* practices.

*Vedanta* means the body of texts and philosophies that forms literally the end portion of the *Vedas*; the philosophy derived from the *Vedic* texts, especially from the *Upanishadas*. It is also known as the *Uttara-mimamsa* to differentiate it from the *Poorva-mimamsa*, another school of the *Vedics*. *Vedantin* means one who adheres to the *Vedas* and the *Vedanta* philosophy.

*Veda-pratipadya* means that the *Principle* is the centre of the *Vedas*' thoughts; literally, that which is proclaimed by the *Vedas* as the *Ultimate Principle*.

*Vedha, Mahavedha*: Technically, a *Vedha* means the *Yogic* action that aims at the arousal of the *Kundalini*. The *Mahavedha* is the action that not only arouses the *Kundalini* but it is made to enter the *Sushumna* with accomplishing all the attendant complex *Yogic* processes. After the *Deeksha* of the *Mahavedha* given by a competent *Guru*, the *Sadhaka* has to do nothing on his own. All the *Yogic* processes take place automatically on their own because the *Kundalini* itself guides him on the path and takes him to the pinnacle i.e. *Shiva-shakti-samarasya*. The attendant *Yoga* of the *Mahavedha Deeksha* is known as the *Mahayoga* in which the *Sadhaka* has to make no voluntary efforts to attain further progress.

*Veerya* literally means semen, strength, luster, heroism. Here it means the strength to see the *Ultimate Truth*; the luster of a Realized *Kevali Siddha*. *Veerya* literally means the semen. However, in *Yogic* parlance, it assumes a different perspective. The *Yogins* believe that the *Veerya* should not be expended in acts of coition, etc. There are *Hatha-Yogic* practices for conserving the *Veerya*. The conservation of the *Veerya* leads to a great store of *Creational* energy which can be harnessed for attaining the ultimate goal of *Yoga*, realization of the *Brahman*.

*Vibhuti/Vibhooti* literally means a special persona. It means *Form*, *Avatara*, and any of the *Gods* and *Goddesses*, etc. In the 10<sup>th</sup> chapter of *Gita*, Lord *Shri Krishna* enumerates many of his *Vibhutis*, special manifestations. In the context of *Patanjala Yoga Sootras*, *Vibhuti* means special powers, *Siddhis* that manifest as a result of *Yogin's* progress on the *Path of Yoga*.

*Videha* means after leaving the body upon death.

*Videha-mukti* means attainment of salvation upon death in contrast to *Jeevan-mukti*.

*Vidhi* means the *Vedic* rituals and duties that one has to perform.

*Vidvat-sannyasa* is the state of total renunciation attained, not necessarily with recourse to the *Sannyasa Ashrama*.

*Vidya* means the art and the science of something.

*Vidya-guru* is *Guru* who grants various miraculous powers, known as *Vidyas* upon a person. He is distinct from the *Guru* in *Adhyatmika* sense. *Adhyatmika* guru is the grantor of *Brahma-vidya*, the highest of all the various *Vidyas*.

*Vihangama, Marga*: It is derived from the Sanskrit word *Vihanga* which means a bird. *Vihangama* means birdlike. Just like a bird reaches its goal by flying straight at it, without traversing the land beneath, the *Sadhaka* literally flies to his goal without going through the intermediate stages.

*Vihara* means the conduct.

*Vijnana* is the science behind attaining the *Jnana*.

*Vikara* means change, mutation. *Prakriti* is in its *Avikrita* form when *Vikaras* i.e. its mutation into various *Tattwas* has not taken place in it. When the *Vikaras* like *Manasa*, *Mahabhootas*, etc. set into it, it is said to be in the *Vikrita* form.

*Vikaras*: *Manasa*, and *Mahabhootas*, etc.

*Vikari* means changeable. *Avikari* is opposite of *Vikari*, unchangeable.

*Vikarma* is the *Karma* that the *Shrutis* forbid one from doing.

*Vikrita*: *Avikrita* means without a change, in the original form. *Vikrita* is its antonym.

*Vimarsha, Visarga*: These are *Yogic* philosophic terms for the expanse of the *Universe* arising out of the *Light* of the *Atman* or the *Brahman*. *Gita* calls it '*Karma*' in the eighth chapter (8-1 to 4) while replying to *Arjuna's* famous seven questions. '*... bhootabhavodbhavakaro visargah karmasajnitah*'; (*Gita*, 8-3).

*Vishnu, Ishwara*, and the *Ganga*: The allegory of holding the *Bhakta* upon his head like a crown in *Dnyaneshwari* is to *Lord Shri Vishnu* and *Lord Shiva*. The sacred River *Ganges* is deemed to be flowing out of the big toe of *Lord Vishnu's* foot. Everyone takes that water for all sacred and religious purposes. The mythological story says that *King Bhagiratha* wanted to bathe the ashes of his ancestors into its waters to free them of all their sins. But the *Ganges* was, at that time, a river of the *Heavens*. After the *Ganges* agreed to flow down from there to the earth, the question arose as to who will sustain the enormous force of its fall from the



*Heavens.* Lord Shiva agreed to sustain it upon *His* head and it came to be so. *He* is regarded as the most ardent *Jnanin Bhakta* of Lord Vishnu who is placed at the crown of the latter's head, in the form of a *Shiva-linga*. He is quoted often as the best example of the humblest *Bhakta* of Vishnu that in spite of Lord Vishnu holding *Him* upon *His* head, he still holds the sacred *Ganges* flowing from *Shri Vishnu's* foot, a lowly place, so to think, upon *His* head.

*Vishnu-granthi:* See *Granthi*.

*Vishnu-teertha, Swami*, was a great exponent of *Vedic* and *Shaktipata* literature. His many commentaries, including that on the *Saundarya-lahari* of *Adi Shri Shankaracharya*, are famous and most scholarly; and are replete with the *Yogic* insight he fortunately had as a *Yogin* of great merit. He was a highly educated person, having a degree in Law. In his earlier householder way of life, he was a practicing lawyer. He took *Sannyasa* and became a disciple of *Swami Lokanatha-teertha* who revived the tradition of *Shaktipata* in modern India.

*Vishvamisra* was a great *Vedic Rishi*, the seer of the most important *Gayatri mantra*. He was a renounced *Brahmarshi*. However, on his way to becoming the great *Brahmarshi* that he was, he had failed miserably to the lure of *Menaka*, the celestial nymph, sent by the jealous King of Gods, *Indra*, to waylay *Vishvamisra* from his penance and ultimate glory. He was the seer of the most sacred *Gayatri Mantra*. The story goes that by undertaking severe penance, he was aspiring to become a *Brahma-rishi*, the highest achievement amongst the *Rishis*. When his objective was almost at hand, the King of Gods, *Indra*, fearing that *Vishvamisra* may snatch away his throne because of the power of his penance, sent the *Apsara* (the celestial courtesan, a nymph) *Menaka* to lure him and sway him away from his penance so that his throne would be saved. He succeeded in this ploy and *Vishvamisra* lost control of his mind and fell to *Indra's* machinations. He lost his goal and as a result he had to undertake the severe penance once again when he succeeded in his efforts.

*Vishva-roopa-darshana:* After listening to the narration in the 10<sup>th</sup> *Gita* chapter about the *Lord's* omnipresence in the universe, *Arjuna* requested *Shri Krishna* to show him those forms. As a token, *Lord Shri Krishna* had shown him a vision of *His many* forms. *Vishva-roopa-darshana* means that vision shown by *Shri Krishna* to *Arjuna* of the infinitude of his names and forms, filling up the universe and beyond.

*Vishwatman:* The *Atman* that pervades the entire universe, the *Vishva*. The *Vishwatman* is distinct from the *Atman* and the *Paramatman*.

*Visoba Khechara*: He was a fastidious *Brahmin* from *Alandi* who was foremost in ostracizing and social boycott of *Saint Dnyaneshwar's* parents. After they left *Alandi*, deserting their young children at *Alandi*, *Visoba* was like the proverbial villain who used to take pleasure in harassing the destitute children, inflicting miseries and hardship upon them. Once he incited a potter not to give his wares to them for cooking. He followed *Muktabai*, *Saint Dnyaneshwar's* younger sister, to their hut to see how the children would go hungry for want of cooked food. At that time, it is said that *Saint Dnyaneshwar* ignited the *Jatharagni* (literally the 'Fire' of the stomach which digests food) and his back became red-hot. *Muktabai* cooked food upon its heat. This was a kind of a *Yoga-siddhi* that was exhibited by *Saint Dnyaneshwar* to teach *Visoba* a final lesson. On witnessing that miracle, *Visoba* realized that the children he thought of as helpless and destitute were actually great *Yogins*. He repented for his misdeeds and prostrated before *Saint Dnyaneshwar*, begging to be pardoned. *Saint Dnyaneshwar* asked him to get lost. The exact words in *Marathi* used by him meant *Khechara*, go into the *Dasha*. Since then *Visoba* became his devotee and disciple. He was the *Guru* of *Saint Namadeva*.

*Vichara-anugata Samprajnata Samadhi*: When the object of the *Samadhi* is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

*Vitarka-anugata Samprajnata Samadhi*: When the object of the *Samadhi* is gross like an idol, etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*.

*Vitthal, Vitthala, Vithal, Lord*: He is the most popular God from Maharashtra, Andhra, and Karnataka, states of India. *Rukmini* is His divine consort. Their famous temple is at *Pandharpur* in Sholapur District.

*Vivarta* literally means a vortex. The *Jeevatman* sees the universe and its workings as if his senses were deluded like those of a person trapped in a vortex.

*Viveka* means discrimination.

*Viveka-khyati* means the doubtless knowledge that the *Chitta* and its *Vrittis* (working of the *Chitta*) are totally different from the *Drashta*.

*Vivekananda, Swami*, was the foremost amongst all the disciples of *Shri Ramakrishna Paramahansa*. The famous *Shri Ramakrishna Mission* of India of international fame is their legacy left to the Indian nation. They were followers of *Adwaita Vedanta*, in principle. *Yoga* was the main *Path* taken by *Swami Vivekananda* to attain *Jnana*. The Mission has been one of the central pillars of Indian *Vedantic* movement of the day. They have many branches in India and abroad. *Swami Vivekananda* is most famous

for his maiden debut at the World Religions Conference held at Chicago, USA, in the late nineteenth century. He captivated the large audience by his opening lines as ‘My American Brothers and Sisters!’. He received a standing ovation from the crowd.

*Vodhiyana (Uddiyana), Odiyana, Bandha*: The *Bandha* applied to the region of the navel. It attains the mixing of the *Prana* and the *Apana* in the *Manipura chakra* that is a step in the direction of the rise of the *Kundalini* and making its entry possible into the *Sushumna* end at the *Mooladhara Chakra*.

*Vritti*: The natural tendency of the *Chitta* to wander from one desire to another. The desires arise in the *Chitta* due to *Samskaras* of previous and present births. They are taken up by the mind (*Manasa*) to work upon their fulfilment. The *Buddhi* (intellect) decides the ways to fulfil the desires and the good and bad about it. All this play works on the basis of the *Ahankara* that is the root cause of mundane existence. The foursome of *Manasa*, *Buddhi*, *Chitta*, and *Ahankara*, is known as the *Antahkarana-chatushtya*. Every method of *Yoga*, in one way or the other, tries to work on it to attain its objective. In *Kundalini Yoga*, the objective is to dissolve the *Antahkarana-chatushtya* into the *Primal Cause* of them all, by the process called *Laya*.

*Vyakta* and *Avyakta* refer respectively to the manifested and the non-manifested forms of the *Parama Tattwa*.

*Vyakta* means manifest, *tangible* in form and action.

*Vyaktopasana* means the worship of the *Vyakta*.

*Vyasa* was a great sage of ancient India. He is credited with super intellect, understanding and vast knowledge. He composed the epic *Mahabharata* and many other religious texts.

*Vyashti*: The Limited, The Finite, the world, the *Pinda*, the individual

*Yajna*: Broadly speaking, *Yajna* refers to the *Vedic* practice of offering sacrifices to the Gods.

*Yajnic*: Pertaining to *Yajnas*

*Yajnopavita* is the sacred thread which a *Brahmin* starts wearing from the time of his *Upanayanam* which is the equivalent of initiation into the *Vedic* tradition, for seeking the attainment to *Brahman*. Other *Varnas viz., Kshatriya* and *Vaishya*, are also permitted to undergo the *Upanayanam* initiation. *Upanayanam* literally means ‘opening of the third eye’ i.e. the *Divine eye*, also called the *Prajna-chakshu*.

*Yallamma* is a mother Goddess of the south India. Her temple is located in Karnataka state. *She* is regarded as one of the Goddesses like *Renuka* of Mahur, mother of *Parashurama*, *Mahalakshmi* of Kolhapur, *Tulaja*-

*bhavani* of Tulajapur and *Ekavira* of Konkan; all are the forms of *Devi Bhavani*.

*Yama* and *Niyama* are behavioural practices aimed at disciplining the body and the mind of the *Yoga* student to make them suitable for undertaking advanced *Yoga* practices like *Pranayama*, etc.

*Yoga path, Sahasra-dal-padma (1) to (2)*: The path from the *Sahasra-dal-padma (1) to (2)* is indeed very short, dimension-wise. All these points, with those in between, are located at a very minute point of the *Murdhni-sthana*: just a space the size of a small ant's eye, figuratively speaking. Truly speaking, there are no physical dimensions or distances in the *chakra-Nadi* system at this point. The ethereal-like matter that the *Nadis* and the *Chakras* are made of is beyond physical or physiological measurements. When speaking about a point in the *Brahma-randhra complex*, there is just a little separation, which cannot be distinguished by many *Yogins*. Only the most diligent and fortunate *Yogins* can distinguish between all these points ranging from the *Golden Lotus (1)* to the *Golden Lotus (2)*. The *Brahma-randhra* itself is known to the *Yogins* to be a space equivalent to the dimension of the eye of an ant. That is why the *Yogins* differ in the number, designations, nomenclature and the relative position of the *Chakras* located in close vicinity of the *Brahma-randhra*.

*Yoga-bala* means the highest proficiency in *Yogic* practice.

*Yoga-bhrashta* is one who had swayed from the path of the *Yoga* practice, due to some reason or the other; and had not brought the *Yoga* to fruition, or who died before completing the *Yoga* attainment. *Lord Shri Krishna* says in *Gita* that a *Yoga-bhrashta* will definitely find the *Path* again in his next birth and complete the *Yoga* process, even if it may take him many lifetimes. (Refer *Gita* chapter 6-37 to 45).

*Yoga-chakras* are subtle ethereal-like centers in the *Yogic body* which are activated by the *Pranas*.

*Yoga-nadis* are subtle ethereal-like channels through which the *Pranas* flow in the subtle body.

*Yoga-vidya* means the *Vidya* concerning *Yoga*.

*Yogantaranga*: The inner core, *Dharana-Dhyana* and *Samadhi*, of the eightfold path of *Yoga* (which is also called the *Patanjala/Ashtanga Yoga*)

*Yoga-yukta*: Here it means a *Yogin* is *Yukta* i.e. whose *Chitta* has become united with the *Paramatman*.

*Yogeshwari Devi* is the reigning deity of the *Shakti-peetha* at *Ambejogai* in Maharashtra state, India.

*Yoni*: Literally, a woman's reproductive organ; figuratively 'Womb'; it also means species. There are 8.4 million *Yonis* (species) through which

the *Jeeva* gets to be born before it gets the human birth. The *Yonis* are subdivided as per the preponderance of the *Guna* they exhibit into 1. *Sattvayoni*, 2. *Rajoyoni* and 3. *Tamoyoni*.

*Yuktahara viharasya....'*; (6-7, *Gita*): *Dnyanadeva* says that all the actions, eating food, sleeping and remaining awake, and walking, etc., should be regulated precisely with tact so that the senses would not revolt against the restrictions imposed upon them.

*Yukti*: Method, practice, secret of doing or achieving something, wisdom. *Yoga-yukti* means the secret and practice for attaining perfection in *Yoga*.

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DEAR READER

If you have reached this page, it means that you must have found my book interesting. I have been writing on the *Yoga of Gita*. It is based on what I have learnt from saint *Dnyaneshwar's* commentary on the *Shrimad-Bhagvad-Gita*.

I welcome you to all of my books in this series on the subject, which is published under the same main title '*Yoga of Gita Expounded by Saint Dnyaneshwar*' with suitable subtitles on the topics they deal with. For example, this book has the subtitle of '*Dnyaneshwari In Nutshell*'.

The subject of *Gita* and its *Yoga* is vast. Hence, I am giving this treatment of making five parts of the work on this matter to enable the reader to read it in short spans of easy to read books.

Once again, I would like to bring to your kind notice that the following books are available on Pothi.com and Createspace.com as printed copies; and as Kindle books on Amazon. They should be read for a complete understanding of the subject being put forth on '*Yoga Of Gita*' by me.

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I take leave, with your kind permission, with these words, with this final volume of this work of five parts. I thank you once again for your kind patronage. I request you to read all of these books in this series of '*Yoga Of Gita Expounded By Saint Dnyaneshwar*'.

**Vibhakar Lele**

**[Swami Yogeshwarananda]**

**Author**

